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Mackey's
History of Freemasonry

BY

ROBERT INGHAM CLEGG, 33°

WITH THE CO-OPERATION OF MANY
EMINENT AUTHORITIES
INCLUDING

WILLIAM JAMES HUGHAN
PAST SENIOR GRAND DRAGON, GRAND LODGE OF ENGLAND;
PAST SENIOR GRAND WARDEN, EGYPT;
PAST SENIOR GRAND WARDEN, IOWA, ETC.

*And ye shall know the truth, and the
truth shall make you free.*

The Gospel according to
SAINT JOHN, VIII: 32

*Without knowledge there can be no sure
progress.*

CHARLES SUMNER

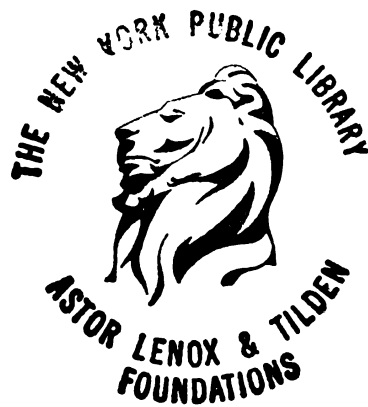


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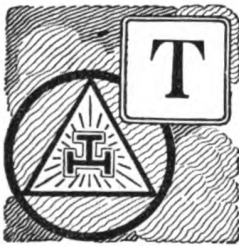
MANUFACTURED IN
THE UNITED STATES OF AMERICA



CHAPTER ONE HUNDRED

HISTORY OF THE INTRODUCTION OF FREEMASONRY INTO EACH STATE AND TERRITORY OF THE UNITED STATES

Order of High Priesthood



THE Order of High Priesthood is akin to the Degree of Actual Past Master, the one is an honorary and ritualistic ceremony exemplified upon none except those elected to preside in a regular Chapter of Royal Arch Masons, the other being the system of initiation performed upon those selected to serve as Worshipful Masters of the Craft. Of course the latter ceremony is really the instruction of the Worshipful Master-elect in certain duties and rights, requiring from him some essential pledges for the faithful performance of special responsibilities, the whole being accompanied with the giving of significant secret words and signs of recognition.

When the Order or Degree was first invented or conferred has been a matter of conjecture. Brother William Hacker, Past Grand High Priest of Indiana, was of the opinion, as we shall later see, that the origin of the Order was between 1797 and 1802. Very probably there was in view the example and the parallel case of the presiding officers of Lodges. A ceremony that would in like manner be restricted to those chosen by their brethren to preside over them would no doubt add weight to the position thus held and be a dignity welcome to the brother so distinguished. Whether it should or should not precede the actual installation to office of the High Priest has been debated and the custom employed in the case of the Actual Degree of Past Master over a Lodge of the Craft has naturally been presented as an example to be followed. But the Order of High Priesthood has not generally and officially been so accepted.

Brother Mackey has pointed out that there was a European Degree known as "Melchizedek, or the High Priest," in one of the many Rites that flourished about 1780. This Degree in his judgment may have furnished the early Ritualists, Webb, Ames, Hurd, and Harrison, with the idea at least of the Order of High Priesthood. But Brother Hacker did not fully agree with this theory of the origin of the Order¹ and in a letter to Brother Mackey he gave the following reasons for his conclusions:

"Thomas Smith Webb in the first edition of his *Monitor*, published in 1797, makes no mention of it. But in the second edition, published in 1802, he gives a Monitorial Ritual for the Order; or, as he terms it, *Observations on the Order of High Priests*.

"Now, I infer, as we find no mention of the Order in the edition of 1797, and a Monitorial Ritual appearing in the edition of 1802, that at some time between those dates we must look for the true origin of the Order.

"Turning then to the proceedings of the General Grand Chapter of the United States, we find that at the Communication held in the city of Providence, in the State of Rhode Island, on the 9th day of January, 1799, Benjamin Hurd, Jr., Thomas S. Webb, and James Harrison were appointed 'a Committee to revise the Constitution, and report such alterations and amendments thereto as they shall find necessary to be made.'

"The next day, January 10, 1799, Webb, as Chairman of the Committee, submitted their report, which was adopted as reported. In Article IV. of that Constitution, we find the forms for constituting new Chapters and installing High Priests fully laid down and provided for. In those forms, after certain ceremonies had been gone through with, 'All the Companions, except High Priests and Past High Priests, are requested to withdraw, while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return.'

"Now, right here the question naturally arises, What were those 'other necessary ceremonies not proper to be written'?

¹ The following works may be consulted with advantage on this subject: Mackey-Hughan-Hawkins "Encyclopædia of Freemasonry," revised edition; "Masonic Ritualist," Mackey; "Masonic Text Book," Cross; "History of Freemasonry," Schultz; "Observations on the Order of High Priesthood," Warvelle; "Monitor," Webb (second edition), and the "History of Freemasonry and Concordant Orders," Stillson.

A few lines farther on we find this language laid down: 'In consequence of your cheerful acquiescence with the charges and regulations just recited, I now declare you duly installed *and anointed* High Priest of this new Chapter.' Now, do not the words '*and anointed*,' as here used, fully answer the question as to what those 'other necessary ceremonies' were? It seems so to me.

"Upon this theory, then, we have Thomas Smith Webb and his associates on the committee, Benjamin Hurd, Jr., and James Harrison, as the authors of the Order. It was adopted by the General Grand Chapter on the 10th day of January, 1799, when it became a part of the constitutional requirements of Royal Arch Masonry, so far, at least, as the authority of the General Grand Chapter extended.

"Following this matter out, we find that this provision of the Constitution was retained until the Triennial Communication held in the city of Lexington, Kentucky, on the 19th day of September, 1853, when, on motion of Companion Gould, the section was repealed; thus leaving the Order of High Priesthood the exclusive property of those who were in possession of it.

"Where these Excellent Companions got the original thought or germ out of which the Order was formed will have, perhaps, to be left to conjecture; yet even here I think we may find some data upon which to found a conclusion.

"In setting about the formation of an Order suitable for the office of High Priest, what could be more natural or appropriate than to take the scriptural history of the meeting of Abraham with Melchizedek, Priest of the Most High God; the circumstances which brought that meeting about; the bringing forth the bread and wine; the blessing, etc.; and the anointing of Aaron and his sons to the Priesthood under the Mosaic dispensations. It does seem to me that these would be the most natural sources for any one to go to for facts and circumstances to work into an order of this kind.

"We can illustrate this point farther by reference to a note found in an old Ritual of the 'Mediterranean Pass,' as then — and perhaps it may be so now — conferred under the Grand Priory of England and Wales, preparatory to the Order of Malta. That note reads as follows:

“‘In some Priories the Candidate partakes of bread from the point of a sword, and wine from a chalice placed upon the blade, handed to him by the Prelate.’

“Again, in an old manuscript of the Ritual of the Royal Grand Conclave of Scotland, now also lying before me, I find similar language used in the Ritual of the Templars Order. How well the thoughts contained in these extracts have been worked into the Order of High Priest, every well-informed High Priest must very well understand.

“But the question now comes up: were Webb and his associates in possession of these Rituals at the time they originated the Order of High Priesthood? I think they were, and for these reasons: In these rituals to which I have referred I find these expressions used: ‘That I will not shed the blood of a K. T. unlawfully’; ‘the skull to be laid open, and all the brains to be exposed to the scorching rays of the sun’; with several other familiar expressions, which every Royal Arch Mason will readily recognize as appropriately wrought into Webb’s Royal Arch Degree.

“From the foregoing facts, as well as others not stated, I infer that Thomas Smith Webb, with his co-advisers, Benjamin Hurd, Jr., and James Harrison, were the true authors of the Order; that it dates from the 10th day of January, 1799, at which time it was adopted by the General Grand Chapter, and became a part of the constitutional regulations and requirements of Royal Arch Masonry so far as the authority of the General Grand Chapter extended, and that it continued as such until the 19th day of September, 1853, when it was repealed, as before stated.

“A thought or two further, and I will have done. Webb, in arranging the Order, evidently intended that it should be conferred as a part of the installation ceremonies of a High Priest; and whether he ever conferred it at any other time or in any other manner I have been unable to learn, as I have never met with any one who claimed to have received the Order from him. At what time and by whom it was first conferred as a separate ceremonial is equally unknown to me. All I have yet been able to find upon this point is in Cross’s *Chart*, where, in the edition of 1826, and it may also be in the earlier editions, I find it arranged as a separate ceremonial, and disconnected with the ceremonies of installation.

"The earliest authentic record of the organization of a Council of High Priests I have yet found is in the proceedings of the Grand Chapter of Ohio in 1828, where it appears that a Council was duly formed, rules adopted for its government, and a full list of officers elected, with Companion John Snow as President.

"It is more than probable that the Order has always been conferred, west of the mountains, as a separate ceremonial, and never as a part of the installation ceremonies. It is well known that John Snow, who no doubt brought it with him when he came to the West, always so conferred it, and not then until the applicant had been regularly elected and installed as High Priest of his Chapter. I have also met with those who claimed to have received it from the celebrated Lorenzo Dow, of whom it is further alleged that he always required an election and installation as a prerequisite to the Order.

"With these facts before us, and I have no doubt of the truth of every word of them, I would ask of those who have attempted to heap such obloquy and derision upon the Order, as Dr. Mitchell and others who have followed him, to point us to any other single Order or Degree of Freemasonry that can be traced so successfully to the source from whence it came; that has in it more of the elements of sublimity and impressiveness, and that is more scripturally and masonically appropriate for that for which it was intended, than has this much-maligned Order of High Priesthood; remembering also that it was established upon the constitutional authority of the General Grand Chapter of the United States, which is, and ever has been, the highest authority in Royal Arch Masonry in the United States. And again, among the names of those zealous companions who participated in its adoption stands that of the Honorable De Witt Clinton, for so many years the zealous and efficient General Grand High Priest. Then I say, when we take all these facts together, as they stand recorded before us, I think the question as to the origin and authenticity may be considered as fully settled."

That Brother Thomas Smith Webb wrote the Degree of High Priesthood has often been asserted but this is questioned by those who esteem Webb as of superior executive ability in organizing and cementing the Brotherhood during early formative years in the United States, yet not possessing the talent or information

essential to the construction of the various ceremonies for which he received credit.

The Order is conferred only upon the High Priest of a Chapter, no one being entitled to receive it unless he has been duly elected to preside as a High Priest in a regular Chapter of Royal Arch Masons. Three properly qualified High Priests are necessary for the working of the Degree upon the Candidate, and when this ceremony is given in "Ample Form" at least nine High Priests must take part. In the old days, as formerly was the case with the Past Master's Degree when conferred upon those to be installed as Worshipful Masters of Lodges, a legally sufficient number of qualified brethren would assemble in an emergency Council or Convention. The meeting may have followed a request by the Candidate himself or an invitation from the retiring High Priest of his Chapter. A Certificate of the election of the Candidate to the office of High Priest would be submitted to the assembled brethren the document being signed by the High Priest then in authority and attested by the Secretary of the Chapter. The qualifications of the Candidate proving to be satisfactory, the brethren would confer the Order upon him and make due report to the Secretary of the Grand Chapter. Some States have long followed this custom which was laid down in the first quarter of the nineteenth century by Brother Jeremy L. Cross though the second edition of Brother Webb's *Monitor* has an inkling of it.

With the exception of New York and Pennsylvania there have been long established in all the States of the Union organizations of more or less permanent type. The New York practice was for the Grand High Priest to call Conventions at his pleasure to confer the Degree. These were reported by him to the Grand Chapter. For the general promotions of the social and fraternal benefits over and beyond the ceremonial conferring of the Order in this occasional or emergency fashion, there was established in New York the body known as the Fraternal Union of Anointed High Priests.

The State of Pennsylvania follows the practice of conferring the Degree as a part of the regular installation of the officers of a Royal Arch Chapter.

There have been States such as Delaware, Maryland and Nebraska — and there appears evident the trend of a disposi-

tion in certain other jurisdictions to follow this example — to make the Order an essential prerequisite to the installation of the High Priest-elect, thus adopting the familiar parallel of the Actual Past Master's Degree.

Some States required the Order to be conferred before the rank and honors of Past High Priest could lawfully be claimed by any brother. But this is elsewhere optional.

Brother Mackey says, and the *Monitors* in general repeat this:

It is the duty of every Companion as soon after his election to the office of High Priest as is consistent with his personal convenience, to apply for admission to the Order of High Priesthood, that he may be fully qualified properly to govern his Chapter.

But this was not fully favored by the majority in control, as Brother Hacker has already mentioned, and on the Convocation of the General Grand Chapter in 1853, the matter was left to the judgment of the individual Companion when elected as High Priest. The resolution then adopted, reads thus:

That while, in deference to the long established usages of Royal Arch Masonry in this country, it is recommended that every newly elected High Priest should, as soon as it is convenient, receive the Order of High Priesthood; his anointment as such is not necessary to his installation, or to the full and entire discharge of all his powers and duties as the presiding officer of his Chapter.

Maryland had a permanent Council or Convention established on May 7, 1824. Another was founded in Massachusetts on November 6, 1826. There was a similar organization in Ohio effected in 1828. These three bodies have continued in operation.

The Council of High Priests of Maryland also conferred the Degree by courtesy upon the following distinguished Companions of other jurisdictions: Alex M. Anderson, Kentucky; Rev. Fred Clark, Maine; Asa Childs, Connecticut; William B. Thrall, Ohio; Albert Pike, Arkansas; and John Goshom and V. P. Chapin, Virginia.

Companion Edward Livingston received the Degree in 1830 from the Council of High Priests of Maryland. He was a Congressman and had been elected General Grand High Priest. By resolution the General Grand Chapter authorized the Grand Chapters of Maryland and the District of Columbia assembled in joint convention to install Companion Livingston into office while

he was at Washington. The two Grand Chapters deemed that it was improper to install him into that high office until he had received the Degree and therefore as a preliminary step the Council of High Priests conferred upon Brother Livingston the Order of High Priesthood.

The officers of a group of High Priests to operate upon a permanent basis have been enumerated thus: President, Vice-President, Treasurer, Secretary, Chaplain, Captain of the Guard, Conductor, Herald, and Sentinel, the five last being usually appointed by the President. Of course the lack of union between the several bodies and the long-established practice of working the Ritual as an emergency ceremony conferred by a somewhat informally assembled party of brethren without previous opportunities for acquiring uniform standards and having adept sharing of the labor involved in a perfected ceremonial, must have led to many variations of positions, duties, and names of the officers as well as in other particulars.

From a Ritual point of view the Degree is similar throughout the United States. The principal feature or theme is the blessing by Melchizedek of Abraham. The story is to be found in the Bible; see Genesis, Chapter XIV. There are other references to Melchizedek in the Psalms, 110; and in the Epistle to the Hebrews, Chapters V, VI and VII, the latter references laying especial emphasis upon the "Order of Melchizedek" who was in the Biblical phrase "Priest of God Most High."

There has been a special Ritual used in Arkansas somewhat different from that in use elsewhere. This distinctive Ritual is said to have been prepared by General Albert Pike, an accomplished author, long the very active and able head of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite.

Councils following the Chamberlain Ritual of Ohio were accustomed to make the Candidate a present of a Bible.

Brother George W. Warvelle, also points out that in the main the work is the same everywhere. The principal incidents are taken from the old legend of Melchizedek found in the fourteenth Chapter of Genesis while the feature giving most force to the act of consecration is based upon the allusions made to Melchizedek by the writer of the Epistle to the Hebrews. The peculiar method of the communion, as is shown elsewhere in the statement by

Brother Hacker, seems to be an adaptation of an old form of the Order of Knights Templar. Companion Warvelle from his inspection of the old Rituals found that there had been but little variation from the original plan as expounded by Brother Webb and his associates, and that we are now practicing substantially the same Rite as that of the fathers.

Brother Warvelle raised the question that the idea involved in the priesthood of Melchizedek has now become a basic principle of Christian dogma. At an early period of the first century, Jesus came to be regarded as to a very high degree the High Priest of the Order of Melchizedek. As is shown by the Epistle to the Hebrews, Chapter VII, in the twenty-sixth and following verses, the Levitical Priesthood was not merely to be set aside but abolished by this new order of things. This injunction was developed and became a leading doctrine of the Church.

For these reasons, Brother Warvelle deemed a complete revision of the Ritual not only seemed expedient but necessary, and that in order to preserve a due consistency with the Royal Arch Degree, the investiture or ceremony should be the same as that observed at the consecration of Aaron. His argument, presented with diffidence because of his dislike to disturb old customs and particularly those belonging to the Ritual, is that we know nothing of Melchizedek, nor of whom or what he worshipped, or of what that worship consisted.

At best Melchizedek's priesthood is vague. The early Semitic tribes had no priestly class or priesthood. Not until the exodus under the leadership of Moses was a national worship arranged. Then came a priesthood, that represented in the Royal Arch Degree. The High Priest of a Royal Arch Chapter represents the priestly control established by Moses under Divine guidance. He wears the clothing, ornaments, jewels, and sacred furniture of Aaron and thus it has been suggested his anointing and consecration, when these acts are necessary, should be after the order and pattern of the High Priests of Israel.

However, there have been other explanations. We may read the one suggested by Companion H. C. Duncan of Louisiana:

We take it that the author (of the Ritual of the Order of High Priesthood) desired to impress the Fraternity with the idea that "heredity" was utterly lacking to the Priests of that Order. We take also that he was decidedly opposed

to the idea of hereditary government. These were principles that dominated the mind of the compiler or author of the Ritual of that "Degree." It was not the consecration of a Priest after the Order of Aaron, and it was of that Order only that the Priests were who served about the Temples, First, Second, and Third; but it was the consecration of a Priest without hereditary right for which he sought, to be the example and the model for the ceremony he wished to prepare. Having such views and purposes, we can well see that the author of the ceremonial of the Order was driven to the selection that he made.

Of the status of those invested by this ceremony, there has been much debate. A tendency was shown by some writers to treat the question as one purely of a symbolic nature rather than as conferring official or executive dignity or honors. Companion W. M. Cunningham of Ohio, points out:

In this connection as the ceremonies of the Order of High Priesthood are Symbolic only of the Holy Priesthood of Melchizedek, its lessons should be so characterized, and whilst the recipients of the Order should be impressed that their lives should thereafter conform to the sacred character they symbolized or represented, they are not thereby justified in the lavish personal use of its sacred terms or in believing themselves endowed with "Priestly functions" as often thoughtlessly expressed, but doubtless without belief therein.

But Companion Warvelle responds to this with sundry questions. He inquires as to what does a Candidate receive, and what does he not receive, when he is anointed and set apart? If he is not a "Priest forever," then why is he so proclaimed? If the Candidate is on the other hand a Priest, though it be only "after the order of Melchizedek," then why is he not endowed with "Priestly functions"?

After all, the rigid logical analysis of many other angles of Degrees and Orders, old and new, is seldom unattended by puzzling features that by the lapse of time are no longer to be explained by the now unknown customs and beliefs of bygone days, or even by a knowledge of the errors made by the Brethren of old whose principal incentive was assuredly toward results exemplified by an impressed Candidate rather than the exhibition of scholarly authorship in the making of Rituals.

CHAPTER ONE HUNDRED ONE

HISTORY OF THE INTRODUCTION OF FREEMASONRY INTO EACH STATE AND TERRITORY OF THE UNITED STATES

The Cryptic Degrees



COMPANION Robert Morris of Kentucky was the first to use the word "Cryptic" in naming the Council Degrees. The word is from the Latin *crypticus*, subterranean, or concealed, and that comes from the Greek *krupte*, a vault, or hidden passage. The early Christians, history says, exemplified the ceremonials of their secret worship in their earth-covered cells or caves, known as *cryptæ*. In like manner the vaults beneath the great cathedrals and churches of the world are known as crypts. The Degrees of the Council of Royal and Select Masters may be called "Cryptic Freemasonry," or "Freemasonry of the Secret Vault." The Degrees comprise those of Royal, Select and Super-Excellent Master.¹

In the *Freemason's Library and General Ahiman Rezon*, by Samuel Cole, P. M., we find a list of forty-three Degrees. The list was taken from a "late publication, 1816." The author states that these Degrees are conferred in the Sublime Grand Lodges in Charleston, South Carolina, in the city of New York, and in Newport, Rhode Island. The *Proceedings* of the Supreme Council of the Southern Masonic Jurisdiction, for December 4, 1802, suggest also that the Cryptic Degrees were included in the series. But the reader must be wary in his conclusions.²

¹ "History of the Cryptic Rite," J. Ross Robertson, Toronto, 1888, p. 1.

² Brother George W. Warvelle, "Cryptic Masonry in Illinois," says "The statement has been freely advanced, by no inconsiderable number of brethren who have heretofore written on this theme, that all of the Council Degrees were derived primarily from the Scottish Rite, and that they are of French or German origin. An analysis of the sources of information must, however, leave a doubt in the mind of every candid and unbiased investigator, and to this is added the further facts that they bear neither legendary affinity nor chronological sequence to any of the continental Royal Arch systems, past or present, or to that now employed in the A. A. S. R."

Besides those Degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached Degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them. Such as Select Masters of twenty-seven, and the Royal Arch, as given under the Constitution of Dublin, etc., etc., making in the aggregate fifty-three Degrees.

In a description of the Degree of Select Master, the writer in the *Freemason's Library* says: "There is reason to believe that this Degree was in use long before those of Most Excellent or Mark Master." We may also quote from the Charge to a Select Master, to indicate its proper place in the order or series of the degrees: "Companion — Having attained to this Degree, you have passed the *circle of perfection* in Ancient Masonry."¹ This indicates that the Select Degree closed all the Degrees belonging to the "Secret Vault" up to 1826 at least.

The edition of Cole's work of 1817 contains an article by Hezekiah Niles on the Select Degree. He says:

Though this beautiful Degree is known to some persons in many parts of the United States, we are not informed that it is worked anywhere but in Baltimore. We have been told that a regular Chapter of Select was held at Charleston, S. C., many years ago, but believe it has declined.²

Brother John Dove, of Virginia, in a discussion of the Select Degree, says:

This beautiful Degree is comparatively of Modern Origin, having been, with the Degree of Royal Master, in the possession of a distinguished Chief, in the State of Maryland, as a purely honorary Degree, elucidatory of, and appendent to Royal Arch Masonry, and by him conferred without fee. He delegated authority to others, to use them, in the same way, until the year 1824, when the Grand Chapter of Maryland, with his consent, took charge of the Degrees, and ordered them to be given before the Most Excellent Master; where all intelligent workers in the Royal Arch must at once perceive the propriety of their location.³

Brother A. G. Mackey says, in his *History of Freemasonry in South Carolina*, referring to the Cryptic Degrees:

For many years there have been three distinct claims urged for jurisdiction over these Degrees, in America — first, by the Supreme Council of the

¹ "Freemason's Library," Cole, pp. 220 and 223.

² Schultz's "History of Masonry in Maryland," vol. i, p. 335.

³ Schultz's "History," vol. i, p. 336.

33d Degree; next by some of the Grand Chapters; and lastly by the Grand Councils, composed of the subordinate Councils of each State.

Connected with this question of jurisdiction is another in reference to the historical origin of the Degrees, and, as the person or persons, by whom they were first introduced into America. The Masons of Maryland and Virginia contend, that the Royal and Select Degrees were introduced by Philip P. Eckel, of Baltimore, one of the most distinguished and enlightened Masons of his day, who, in 1817, communicated them to Jeremy L. Cross, and gave him authority to confer them in every Royal Arch Chapter which he might visit in his official character.

Another writer in discussing their origin and their place in the Masonic system says:

The Masons of that day (1816) were divided in opinion concerning the proper place to which these Degrees (Royal and Select) belonged. One party preferred that they should be kept separate, and left where they were — a separate system. . . . Although the Degrees of Royal and Select Master have been matters of great dispute, and a great deal of difficulty has been encountered in fixing their paternity, yet there is no doubt whatever that the Degrees were brought to this country by the successors of Stephen Morin, and by them disseminated through this country. It is true that they, as well as many other Degrees, are not contained in the published list, as Degrees over which they pretend to have control, but by referring to the Charleston document of 1802 it will there be found that the "Elect of Twenty-Seven" is mentioned among the isolated Degrees which the Inspectors give, free of expense. This is the Degree of "Select Master" now practiced.¹

At the fourth Convocation of the General Grand Chapter, June 6, 1816, a discussion took place upon the proposition for the admission of the Grand Chapter of Maryland and the District of Columbia, Philip P. Eckel and Benj. Edes being the representatives of that Grand Chapter. We learn from the published minutes of that meeting, that a Committee made the following report:

The undersigned having been appointed a Committee for the purpose of conferring with M. ∴ E. ∴ Companions Philip P. Eckel and Benjamin Edes, delegates of the Grand Royal Arch Chapter of the State of Maryland, beg leave to report that they have had an interview with the above named Companions, from whom they received the following proposition, to wit: The Grand Chapter of the State of Maryland and District of Columbia is willing to support the Constitution of this General Grand Chapter. It will not grant any Warrants out of its District and will discountenance all Chapters formed contrary to the General Grand Constitution; but requests that it shall not be

¹ "The Ancient and Accepted Scottish Rite," Dr. Robert B. Folger, 1881, pp. 126, 127.

forced to alter its mode of working, if any difference should exist, at present and to be received on an equality with the other Grand Chapters.

Under a consideration of all the above circumstances, your Committee recommend that the said Grand Chapter of the State of Maryland be admitted to a union with this General Grand Chapter.

(Signed by the Committee).

The Undersigned, delegates from the Grand Chapter of Maryland and District of Columbia, agree to the above report.

Signed P. P. ECKEL, G. H. P.

BENJ. EDES.

This report being read and accepted, it was thereupon voted to receive the said Grand Chapter of the State of Maryland and District of Columbia under the jurisdiction of the General Grand Chapter.¹

Dr. Folger, referring to this Convocation in 1816 of the General Grand Chapter, says:

The whole matter then came up for discussion, Mr. Eckel, of Maryland, taking a very prominent part in advocating the Union of these two Degrees with the services of the Royal Arch Chapter. The discussion became warm and lasted the better part of two days, when the motion to unite them was rejected. Whereupon, immediately after adjournment, the State Grand Council of Royal Masters was formed, and the different Councils came under that governing power, and continued so up to 1828. It was this move on the part of the General Grand Chapter, in refusing a recognition of those degrees, that determined Mr. Cross in his future course.

Mr. Eckel, the Baltimore delegate, then went home; and when Cross, who at that session of the General Grand Chapter had been appointed and confirmed as General Grand Lecturer, started on his lecturing tour, he stopped at Baltimore and purchased and received the privilege from Eckel and Niles to erect and establish Councils of Royal and Select Masters throughout the Southern and Western States. This privilege he carried out pretty effectually, beginning with New Jersey; and all the Councils in existence in those States, mentioned in his narrative, were established by himself, also the Eastern States, except Rhode Island.²

Brother Edw. T. Schultz comments thus upon what Folger had published as above:

From the above quotations it will be perceived that it was the general belief that the control of the Royal and Select Degrees were vested in Eckel and Niles.

¹ "Proceedings," General Grand Chapter, 1816, p. 44.

² "The Ancient and Accepted Scottish Rite," 1881, pp. 126, 127.

But we think Bros. Dove, Mackey, and Folger, and others, make a great mistake in coupling the Royal Master's Degree with the Select, in connection with the names of Eckel and Niles; for there is no evidence whatever to show that these brethren ever exercised or claimed control of the Royal Master's Degree, or that they were even in possession of that Degree, at the periods named by them.¹

Brother W. R. Singleton writes that from Brother Josiah H. Drummond he learned that, on apparently good authority, Eckel did not get the Royal Master's Degree until 1819; when he and Benj. Edes, of Baltimore, received it from Ebenezer Wadsworth, of New York. Brother Schultz thinks

This is probably true, for there is no mention of that Degree being worked in this jurisdiction (Maryland) in any document, or upon the records of the Grand Chapter or its subordinates earlier than 1850. Brother Cole, in 1817 speaks of it incidentally, but not as among the Degrees conferred.²

The reader will easily see the difficulties in the way when he is further informed that Brother Charles Gilman of Baltimore, Secretary of the General Grand Council, is quoted on page 69 of Brother John Ross Robertson's *History of the Cryptic Rite*, "Sometime about 1810 — certainly before 1812 — Mr. Eckel and a Mr. Wilmer (or Wilmans?), both of Baltimore, claimed a right to confer the Degree of Select Master, and to institute Councils of such." We incline to the careful attitude of Brother Schultz who appeals to documents for the foundation of his opinions.

Cole's *Freemason's Library*, edition of 1826 (page 319), says: "Royal Master and Ark Master or Noachite." These we learn from the same author (page 319) are considered as merely preparatory, and are usually conferred immediately before the solemn ceremony of exaltation. It will be remembered that on page 220 of Cole we quoted him as saying that among those Degrees communicated "to those brethren who are high enough to understand them, such as Select Masons of Twenty-Seven" and the Royal Arch, as given under the Constitution of Dublin, etc. Brother Singleton concluded that "This evidently shows that even as late as 1826 these two Degrees of Royal and Select were not united; and also, that the Royal Master preceded the Royal Arch; and it was most likely that the Select Degree followed the

¹ Schultz, "History," vol. i, p. 339.

² Schultz, "History," p. 338.

Royal Arch." While this may not be an unfair inference yet there seems nothing conclusive in the way of evidence as to the order of the Degrees in this reference by Cole. We are surely safer in determining their place in the Masonic series by a study of what they teach us rather than by their position in an offhand allusion.

The Select Degree was recognized by the Constitution of the Grand Chapter of Maryland adopted in 1824, but the Royal Master's Degree is not mentioned.¹ Brother Schultz continues: "Furthermore, the Warrant granted to Cross, by Eckel and Niles, a copy of which, taken from a photograph copy of the Original, in the possession of Brother Wm. R. Singleton, of Washington, is here inserted, and from which it will be seen that the Select Degree alone is mentioned."

The first Warrants issued by Jeremy L. Cross under this commission show that the Companions were empowered "to form themselves into a regular Council of *Select Masters*," but in the Warrants issued by him in 1819 and thereafter, the High Powers in him vested, by the Grand Council at Baltimore, were *enlarged* to include the Royal Master's Degree.²

Let us here refer to the action taken later by the Grand Chapter of Maryland in 1827, from documents submitted, "upon the subject of the institution of the Select Degree independent of the Grand Royal Arch Chapter." These were referred to a Committee, who recommended that a circular be sent to the several Grand Chapters, regarding the matter, and this report was adopted. Brother Cross was charged with having abused the "authority delegated or meant to be delegated" to him. In fact it has been claimed that he was expelled by the Grand Chapter, but Brother Schultz assures us that there is nothing in the records to warrant such an assertion.³ Moreover Cross did not belong to any Chapter under the jurisdiction of the Grand Chapter of Maryland.

Cross, it is said, established about thirty-three Councils in various parts of the United States. He also delegated others, with power in like manner to issue Warrants for Councils of Royal and Select Masters.

But let us here return to the findings of Brother Schultz:

¹ Schultz, "History," p. 338.

² See the above, p. 338.

³ See the above, p. 338.

GEORGE OLIVER, D.D.



From all that has been stated, it is evident, not only that Eckel and Niles claimed to have had the supreme control and authority over the Select Degree, but that this claim was generally regarded valid; and it is equally as evident, we think, that these brethren never claimed the control of the Royal Master's Degree. It has always been a question of much interest with Masonic writers to know the source whence these brethren received their authority, and the control of the Select Degree. An old document, that most unexpectedly came to the knowledge of the writer about a year ago, settles that question beyond a doubt. It is as follows:

"Whereas, In the year of the Temple, 2792, our thrice illustrious Brother Henry Wilmans, Grand Elect, Select, Perfect Sublime Mason, Grand Inspector General, and Grand Master of Chapters of the Royal Arch, Grand Elect and Perfect Master's Lodges and Councils, Knight of the East, Prince of Jerusalem, Patriarch Noachite, Knight of the Sun, and Prince of the Royal Secret, did by and in Virtue of the powers in him legally vested, establish, ordain, erect and support a Grand Council of Select Masons in the City of Baltimore, and wrought therein, to the great benefit of the Craft, and to the profitable extension and elucidation of the Mysteries of Masonry:—and Whereas, we the subscribers to these presents are by regular succession possessors of all the rights, privileges and immunities and powers vested in any way whatsoever in the said Grand Council of Select Masons, considering the great advantages that would accrue to the Craft, in an extension of the knowledge of the Royal Secret, as introductory to, and necessary for, the better understanding of the Superior Degrees.

"Know all, whom it may concern, that we do hereby authorize and empower our trusty and beloved Companions K. S. . . . K. T. . . . H. A. . . . of the same, to open and to hold a Chapter of Select Masons in the City of Baltimore and under such By-Laws and Regulations as may be enacted and established for the government of the same subject to the following General Rules and Regulations. * * * *

From some cause the Dispensation was not used, but the fact is fully and emphatically stated by Eckel and Niles, under their hand and seal, that *they* were, "*by regular succession, possessors of all the rights, privileges, and immunities and powers vested in any way whatsoever in the said Grand Council of Select Masons,*" which has been instituted in the city of Baltimore, in the year 1792, by Henry Wilmans, "Grand Inspector General."

This document, in connection with the Rules and Regulations of the Lodge of Perfection (referred to above), leaves no room for doubt that Wilmans was an Inspector of the Rite of Perfection, and that he exercised, in the City of Baltimore, in 1792, the powers claimed by such Inspectors. But from whom did Wilmans acquire his powers of "Grand Inspector General," and the authority "to establish, ordain, erect and support a Chapter of Select Masons?"

We regret that we can not answer the question, nor could the learned brethren in various parts of the country, to whom we applied. The name of Wilmans does not appear upon any register or document in the archives of the

Supreme Council of the Southern Jurisdiction, or upon any other known document or record containing the names of the early Inspectors. From the fact that in both the documents he is styled "Grand Inspector General," while those deriving their powers from Morin are styled "Deputy Inspectors," led to the supposition that he might have derived his powers from Europe; acting upon which supposition, letters were addressed to the Grand Lodges at Berlin and Bremen. While the result of the correspondence, which ensued, was of an interesting nature, nothing in regard to his Masonic character could be learned.

It has been ascertained that Wilmans was a native of Bremen, and that he emigrated to this country as early at least as the year 1790, and settled in Baltimore. The first mention of his name, on the records of the Grand Lodge, is in connection with Concordia Lodge, in 1793, of which he was appointed the first or Charter Master. In the same year he was elected Deputy Grand Master, and in the following year Grand Master of Masons in Maryland. The register of the Old Zion Lutheran Church, of this city, shows that he died in 1795.

In a manuscript book of Moses Holbrook, of South Carolina, written in 1829, it is stated that Joseph Myers, a Deputy Inspector General, deposited in the year 1788, in the archives of the Grand Council of Princes of Jerusalem at Charleston, "a certified copy of the Royal and Select Master's Degrees received from Berlin."

This is evidently an error, so far as it relates to the Royal Master's Degree. As intimated, the Degree was first known in the Eastern States, and the earliest *reliable* mention of it there, is in the year 1809. Bro. Holbrook wrote his book in 1829, at which time both Degrees were conferred at Charleston, and naturally he connected the two in his statement, making a similar error that others do, when stating that Eckel and Niles claimed the control of the Royal Master's Degree. The book referred to contains also the statement, that somewhere about the year 1788, Joseph Myers was for a time located at Baltimore.

Did Wilmans receive the Select Degree from Myers, or did Myers receive it from Wilmans?

If the Degree came from Berlin, it is quite probable that Wilmans brought it with him, as he came from Germany, about the time mentioned for the deposit, in the manuscript of Holbrook.

There is a tradition existing in the Eastern States, that Eckel received the Degree from a Prussian, temporarily sojourning in Baltimore. The period of Wilmans' residence in Baltimore was perhaps not over eight years, and with some propriety, he might have been regarded as a sojourner — and a Prussian.

It is stated, but upon what authority we know not, that the Royal and Select Degrees were conferred by Andrew Franken at Albany in 1769, and that he conferred them upon Samuel Stringer, who afterwards removed to Maryland; but we have not been able to find this name upon any of the records of this jurisdiction.

These statements or traditions, it will be seen, all point to Maryland as the source from whence the Select Degree, and (as the writers will have it) Royal Master's Degree also, were subsequently introduced into other parts.¹

Dr. Folger says that Brother Eckel, at the session of the General Grand Chapter, advocated "the Union of the Degrees with the services of the Royal Arch Chapter."

From 1824 to 1852, the Select Degree only was worked in the Chapters in Maryland and District of Columbia. After 1852, both Degrees were worked in Councils specially convened for the purpose, after the Most Excellent and prior to the Royal Arch.²

The true history of the origin and progress of the Cryptic Rite in the several States, if it were possible to produce it accurately, would prove of great interest and value to the Masonic student.

The preceding pages are taken mainly from the labors of Companion Edw. T. Schultz in his valuable *History of Masonry in Maryland*. From that work we learn that, while the Degrees of Royal Master and Select of Twenty-Seven may have been conferred in various places prior to 1792, yet the facts in hand show that the organization of the Council of Select Masons in Baltimore by Philip P. Eckel and Hezekiah Niles, under the sanction of Henry Wilmans, was the very first organized effort to spread the Rite in this country. Companion Schultz has shown, very clearly, that we can not go beyond the date of that organization, so far as any ancient records have been discovered and published within the reach of that devoted investigator.

After Companion Jeremy L. Cross had been appointed the Grand Lecturer of the General Grand Chapter, at the Convocation of 1816, we learn from several sources that he went to Baltimore in 1817. There, no doubt, he was initiated into the Degree of Select Master and received the Warrant from Eckel and Niles referred to on a preceding page of this chapter. A photograph copy of the Warrant in the possession of Brother William R. Singleton, was submitted to the daughter of Brother Eckel, and wife of Brother Elijah Stansbury, ex-Mayor of Baltimore. They both certified that they recognized his signature; and, moreover,

¹ Schultz, "History of Masonry in Maryland," vol. i, pp. 335 to 344.

² Schultz, "History," p. 344.

sent Brother Singleton an original letter written by Brother Eckel in 1819.

These evidences were submitted to experts in handwriting, and the certificate to Cross was pronounced a forgery; because the real later signature was of so much better caligraphy than the signature in the suspected paper, as, according to the experts' idea, it should not have been better, being two years older!

Brother Singleton had in his possession several other papers signed by Eckel, and in no two of them do his signatures correspond. He felt the weight of expert opinion but believed, nevertheless, "that the document shown by Companion Cross was a veritable commission from Brothers Eckel and Niles to propagate the Degree, and the Masonic World should be glad thereof as by his means, the Rite spread rapidly in the South and West."

Brother John Ross Robertson rejects the document as a forgery and the signatures poorly imitated.¹

The Grand Chapter of Maryland put the Select Degree into the Chapter work in 1824. That Grand Chapter sent communications to other Grand Chapters in 1828 suggesting the propriety of the several Grand Chapters in the United States taking control over the Degrees of Royal and Select Masters. The Grand Chapter of South Carolina referred this matter to a Committee, whose report on February 26, 1829, was unanimously adopted. The gist of the report is as follows:

Sometime in February, 1783, Dr. Dalcho and others received those Degrees at Charleston in the sublime Grand Lodge of Perfection. When the Grand Council of Princes of Jerusalem was established in Charleston, February 20, 1788, Joseph Myers, one of the Deputy Inspectors, deposited in the archives certified copies of the Degrees of Royal and Select Masters from Berlin in Prussia, to serve for the future guidance and government of that new body. Since 1788, the Grand Officers and Supreme Council of Inspectors General, at Charleston, had conferred these Degrees; and in 1828, Councils of Select Masters worked under that authority in the South and West.

The report also asserted that the Committee saw the first copy of those Degrees that ever came to America, as well as old copies of Charters returned by Councils, in States where Grand

¹ "Cryptic Rite," 1888, pp. 33, 34.

Councils had been formed, and Charters obtained from such Grand Councils. These Degrees had been under regular and independent Masonic protection and authority for more than forty-six years, according to the report, and were so used in the United States, at a period long before the establishment of Grand or General Grand Royal Arch Chapters, or even of Chapters of Royal Arch Masons, in any part of the world.

Therefore the Grand Chapter felt that all collision with Masonic jurisdictions, regularly established, much longer in existence, ought to be avoided. The report submitted a resolution that it was "improper and inexpedient to assume a jurisdiction over the said Degrees, and thus to interfere with the rights and privileges of our brethren in another and higher order of Freemasonry," and this advice was unanimously adopted.

The report says further that of Brothers Myers, Spitzer and Forst, "the above named three respectable brethren and Companions are, and steadily have been, Members and Officers of the said Council of Princes of Jerusalem. Their evidence therefore, must be conclusive upon these points" of the brothers and Companions, Dr. F. Dalcho, Dr. Isaac Auld, Dr. James Moultrie, Sr., and Moses C. Levy, who received these Degrees at Charleston in 1783, from the sublime Grand Lodge of Perfection the Committee states "Three of the above named Brothers are still living, venerable for their years and warm attachment to the glorious cause of Freemasonry, and highly respected and esteemed for their standing in the community where they have so long honorably sojourned, and they are still members of the same Sublime Body."

The report to the Grand Chapter was made by Companion Moses Holbrook, Chairman. Companion Holbrook, in 1830, was Grand Commander of the Supreme Council of Sovereign Grand Inspectors General of the 33° for the Southern Jurisdiction of the United States.

Brother Albert Pike in a thorough-going report in 1853 said that

The Grand High Priest of the Grand Chapter of South Carolina, John H. Honour, who was then (February, A. I. 2383) and still is (1853) Commander of the Sup ∴ Council, S ∴ G ∴ I ∴ G ∴ of 33°, for the Southern Jurisdiction of the United States at Charleston, stated in his address to the Grand

Chapter, that he had in his possession a manuscript copy of the Degrees of the Royal and Select Masters, in which there was a note in the handwriting of Brother Holbrook dated March 15, 1830, in these words: "In Brother Snell's book is written the following:"

"Supreme Council Chamber, Charleston, S. C., 10th Feb., 1827.

I hereby certify that the detached Degrees, called Royal and Select Master, or Select Masters of 27, were regularly given by the Sublime Grand Lodge of Perfection (No. 2 in the U. S. A.), established by Brother Isaac Da Costa, in Charleston, in Feb., 1783, one of the original Members of which Most Illustrious Brother Moses C. Levy, is still alive and a Member of it to this day, without ceasing to be so for a day; and further, that at the first establishment of a Grand Council of Princes of Jerusalem, in Charleston, February, 1788, by the Ill.:Dep.:Inspectors General, Joseph Myers, B. M. Spitzer, and A. Forst, Brother Myers (who succeeded Brother Da Costa after his decease) deposited a certified copy of the Degrees from Berlin, in Prussia, to be under the guidance and fostering protection of the government of the above Grand Council of Princes of Jerusalem.'

"Brother Myers shortly after this (Feb. 20, 1788), resided some time in Norfolk, Richmond, and Baltimore, previous to his removal to Europe, and he communicated a knowledge of these Degrees to a number of brethren in those cities. The original copy is still in my keeping, and agreeably to the obligations of the same, and the Grand Constitutions governing those Degrees, namely: Royal and Select Mason of 27, it is correct and lawful to give them either to Sublime Masons, who have arrived to the Knights of the Ninth Arch (13th) or to the Companions of the 3d Arch (Royal Arch Masons)."¹

From this statement, of those who held the control originally, it will be observed that it was the design to confer the Select Degree on those who had a knowledge of the Royal Arch Degree. Therefore, to impart the *mysteries* of the Ninth Arch to anyone "beneath the dignity of the Royal Arch," was to invert the true order of *succession*, so essential in all Masonic Degrees.

Some have claimed that the Cryptic Degrees were worked in this country earlier than 1783; as early perhaps as 1766 in the city of Albany, and that they were brought from France, and not from Prussia. Brother Pike also said in his report:

We can soon learn how it was that the Council Degrees came about 1766 from France and not from Prussia. In 1761, the Lodges and Councils of the superior Degrees being extended throughout Europe, Frederic II. (or the Great), King of Prussia, as Grand Commander of the Order of Princes of the Royal Secret, or 32d Degree, was by general consent acknowledged and recognized as Sovereign and Supreme Head of the Scotch Rite.

¹ Report by Companion Albert Pike published as an Appendix to the 1853 "Proceedings," Grand Chapter of Arkansas.

On the 25th October, 1762, the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for the government of all Masonic bodies working in the Scotch Rite over the two hemispheres. In the same year they were transmitted to Stephen Morin, who had been appointed, in August, 1761, Inspector General for the New World by the Grand Consistory of Princes of the Royal Secret, convened at Paris, under the presidency of Chaillou de Jonville, representative of Frederic, and Substitute-General of the Order. It will be remembered that the 33° was not then created; and, under Frederic the Great, there was no rank higher than the 32°, nor any body superior to a Consistory.

When Morin arrived in the West Indies, he, agreeably to his Patent, appointed M. Hayes a Deputy Inspector General, with the power of appointing others when necessary. It was under this authority, coming, it is true, from the Consistory of Paris held by that Consistory as the delegate and representative of Frederic the Great, that the Lodges of Perfection in Albany and Charleston were established, with authority to confer these detached Degrees.

Many rites flourished in Europe awhile and died. The French and Scotch Rites reduced the Degrees practiced by their votaries, the former to seven, the Seventh being the Rose Croix, the latter to thirty-three and some auxiliary Degrees. By common consent it became Masonic law that the first three Degrees were the joint property of all, but the others, the peculiar property of the inventors.

Royal Arch Masonry separated itself from "Blue" Masonry, organized itself, invented three new Degrees, and commenced an independent existence. The Royal and Select Masters formed themselves into Councils, and after a time they, too, organized themselves into Grand Councils, and claimed an independent existence. The Supreme Council did not deny the right, but simply retained their original right to confer the Degrees, and Charter Councils in States where no Grand Councils have been organized.

The following statement is a Decree issued by the Supreme Council A.:A.:A.:S.: Rite of the Northern Jurisdiction. An accurate copy was sent to the Southern Jurisdiction and was presented to Brother William R. Singleton by General Albert Pike:

The Supreme Grand Council of Sov. Grand Inspectors General for the Northern Masonic District and Jurisdiction of the U. States of America duly, lawfully, and constitutionally assembled on the 10th day of June, 1850, at its Grand East, the City of New York, in its Supreme Grand Council of Princes of Jerusalem do declare and make known as follows:

That in addition to the regular series of Degrees and order of the Ancient and Accepted Rite, the said Rite had, from time immemorial, been in possession of, and claims as its exclusive property, a number of detached Degrees which are illustrative of, connected with, and necessarily appendant to cer-

tain Degrees in said Rite or departments thereof: and that the Supreme Grand Council, as the sole conservators of said Rite, in said Northern Jurisdiction, is sacredly bound to preserve intact and free from any amalgamation with foreign Rites or Masonic Bodies, not acknowledged by us or our said Rite, all and every one of the detached Degrees referred to.

That two of such detached Degrees, called "Royal Master" and "Select Master," or "Select Masons of 27," having in various ways and at different times fallen into the hands of persons in no way connected with the sublime system of Free Masonry, or the said "Ancient and Accepted Rite," have been and are now cultivated in a garbled form, by bodies styling themselves Masonic, and working under self-assumed powers and authority in this regard, claiming the right to grant Charters to confer them; and, moreover, that these Degrees, in some places of this Jurisdiction, have become amalgamated with a Modern American Rite, and are also claimed as the property of the American Royal Arch Chapters.

This Supreme Grand Council therefore, as in duty bound, protests against this invasion of its rights and privileges, and further declares and makes known that the said Degrees of Royal and Select Master, from their nature or character, and the history they develop, and circumstances upon which founded, can not, except in an anachronistic and improper manner be conferred disconnected from the Ineffable Degrees, and Lodges of Perfection (14th Degree Ancient and Accepted Rite) and that said Degrees belong not only characteristically and historically, but legitimately, to "Ineffable Masonry" and "Lodges of Perfection," and do not appertain and can not consistently and lawfully be made an appendage to any Masonic system except said "Sublime System," nor to any Rite except said "Ancient and Accepted Rite."

And whereas, such assumed authority over the detached Degrees aforesaid, may, as we have reason to believe in some instances, have been exercised in good faith, but without a due appreciation of our rights and prerogative in regard to them, this Supreme Grand Council for the sake of harmony is willing to confer and advise with our illustrious brethren, the Southern Supreme Grand Council at Charleston, S. Carolina, and act in concert with them in adopting such measures in reference to those degrees, as may be mutually adjudged most feasible and proper, without infringing in any way whatever upon our Supremacy over the said Degrees.

Deus meumque jus,

J. J. J. GOURGAS,

Sovereign Grand Commander of 33d

for the Northern D. and J., U. S. A.

GILES F. YATES,

Inspr. Lieut Grand Commander.

N. B.—Signed on the original by Arch^d Bull, Sov. Gr. Insp. General, 33^d; K. H. Van Rensselaer, Sov. Gr. Insp. Gen^l 33^d, and Francis Turner, Prince of Jerusalem, Rose + H. R. D. M., K. H., S. P. R. S., and now a member of this Supreme Grand Council.

To the Supreme Grand Council of the 33 Degree, "Ancient and Accepted Rite," at their Grand East, the City of Charleston, S. Carolina.

Through their Illus. Brother, Albert G. Mackey, M.D., Grand Secretary General of their H. E.

A true copy,

W. R. SINGLETON, 33°.

The Supreme Council of the Southern Jurisdiction held to the same contention until at a meeting of the Supreme Council at Baltimore, May, 1870, they surrendered all claim to these Degrees.

Dr. Oliver, gives an account of the legend of the Secret Vault as discovered in the construction of the Second Temple, as follows: ¹

The foundations of the Temple were opened, and cleared from the accumulation of the rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose three fortunate sojourners are said to have discovered our ancient stone of foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons.

The discovery having been communicated to the Prince,² Prophet, and Priest of the Jews, the stone was adopted as the Chief Cornerstone of the reëdified building, and thus became, in a new and more expressive sense, the type of a more excellent dispensation. An avenue was also accidentally discovered, supported by seven pairs of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city.

The Secret Vault, which had been built by Solomon as a secure depository for certain secrets that would have inevitably been lost without some such expedient for their preservation, communicated by a subterranean avenue with the King's palace; but at the destruction of Jerusalem, the entrance having been closed by the rubbish of falling buildings, it had been discovered by the appearance of a keystone among the foundations of the Sanctum Sanctorum. A careful inspection was then made, and the invaluable secrets were placed in safe custody.

But of this legend there are various understandings, and as Brother Mackey says:

To support this legend there is no historic evidence and no authority except that of the Talmudic writers. It is clearly a mythical symbol, and as such we must accept it. We can not altogether reject it, it is so intimately and so extensively connected with the symbolism of the Lost and recovered Word, that if we reject the theory of the Secret Vault we must abandon all of

¹ "Historical Landmarks," Vol. 2, p. 434.

² Zerubbabel was then the Tirshatha (Governor).

that symbolism, and with it the whole of the science of Masonic symbolism. Fortunately there is ample evidence in the present appearance of Jerusalem and its subterranean topography to remove from any tacit, and as it were, conventional assent to the theory, features of absurdity and impossibility.

Considered simply as a historic question, there can be no doubt of the existence of immense vaults beneath the superstructure of the original Temple of Solomon. Prime, Robinson, and other writers, who in recent times have described the topography of Jerusalem, speak of the existence of these structures, which they visited, and, in some instances, carefully examined.¹

In the earliest ages the cave or vault was deemed sacred. The first worship was in cave-temples, which were either natural or formed by art to resemble the excavations of nature.

The vault was, in the ancient mysteries, symbolic of the grave; for initiation was symbolic of death, where alone Divine Truth is to be found. The Freemasons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent temples of our transitory life be on the surface, we must descend into the *Secret Vault* of death before we can find that sacred deposit of truth which is to adorn our second temple of eternal life. It is in this sense an entrance through the grave into eternal life, that we are to view the symbolism of the Secret Vault. Like every other myth and allegory of Freemasonry, the historical relation may be true, or it may be false; it may be founded on fact, or be the invention of imagination, the lesson is still there, and the symbolism teaches it, exclusive of the history.

The above quotations have been made because Brother Singleton devoted many years to the study of the topography of Jerusalem and its immediate vicinity in connection with his research in the various Masonic Rites which locate their mysteries in that city and in and about the Temple area. His conclusions are that not a single Degree in Freemasonry can properly be located near the city of Jerusalem nor on or in the "Sacred Area" of the Temple.

So far as the caves or cisterns which are to be found under the surface of the "Area" do give a key to those who formed the Cryptic Degrees, Brother Singleton felt assured that the originators of those Degrees did have some knowledge of their existence. But with accurate maps of that "Area" and the location of every vault or cistern before us, furnished by the able survey of Captain Charles Warren in 1867, he could not entertain the belief that such a system of vaults or arches ever existed there, as described in our

¹ Dr. Barclay in the "City of the Great King," Brother Singleton points out, describes in many places of his interesting topography of Jerusalem, the vaults and subterranean chambers which are to be found beneath the site of the old temple.

lectures of any of the rituals. He believed that these rituals, being symbolic and allegorical, were founded upon the fact of vaults found in that locality. Brother Singleton refers to the legend of Enoch and his vaults, erected to conceal the sacred delta, constructed by him and his son Methuselah, after the Ineffable Name of Deity had been revealed to him, and which he had engraved upon the delta. This, by the command of God, he was to conceal and secure, for future generations to discover. These vaults, nine of them, were securely constructed, and two pillars were erected, and placed near, with inscriptions to indicate the locality of the vaults. Possibly the pillars were destroyed and carried away by the flood.

The fable further states that when King Solomon commenced the preparation of the ground on Mount Moriah for the temple, his workmen broke into these vaults and found certain mysterious things there. Upon reporting to King Solomon what they had found, he directed them to cease their labors, as he supposed the vault had been a secret place for the worship of the gods of the original inhabitants of Canaan. God, however, notified him in a dream that he should proceed; as He had designed that spot for the erection of the Temple for His worship, as it had been thrice dedicated, first by Enoch when he constructed the vaults and made the deposits of these mysterious emblems — second, on this spot Abraham erected the altar to sacrifice his son Isaac¹ — and third, by his father David, where he erected the altar on the threshing floor of Ornan the Jebusite and sacrificed there to stay the hand of the destroying Angel.²

There was no doubt whatever in the mind of Brother Singleton but that the inventors of the Degrees added to the three original Degrees, as the Royal Arch and Select intended to show the initiate the value of the great and mysterious name of Deity.

Many students of the ancient mysteries of the East believe that after the initiation of a candidate in the lower mysteries, and a certain period having elapsed, by many severe tests, purifying by the four elements, earth, air, fire and water, he was invested with the great WORD in a very solemn manner, by the Archi-Magus, or leader, who alone could communicate it. In receiving

¹ Genesis, chapter xxii.

² First Book of Chronicles, chapter xxi, verses 25 to 27.

this word, there was conveyed to him the meaning of all the preceding ceremonies.

Those who arranged the series of Degrees, from the Entered Apprentice to the Select Master, designed that in the last Degree there should be a full explanation of all that was concealed in the various forms and ceremonies. Our present lectures in that Degree show that such was the design of closing Ancient Craft Freemasonry with the Select of Twenty-Seven, "to pass the Circle of Ancient Craft Masonry."

GENERAL GRAND COUNCIL

In 1871 the Grand Council of Massachusetts undertook the task of correcting the disordered condition of the Cryptic Rite in the United States, and having enlisted the valuable services of that most distinguished Companion, Josiah H. Drummond, of Maine, he called a Convention. Fourteen Grand Councils were represented at the meeting in New York City, June 12, 1872, at which the following resolution was adopted:

Whereas, In some jurisdictions the question has been mooted of surrendering the Cryptic Degrees to the Chapters; and

Whereas, There are many Companions who have received the Degrees in Chapters or from Sovereign Inspectors of A : A : S : Rite, therefore

Resolved, That it is the sense of this Convention that the Cryptic Degrees should be under the exclusive jurisdiction of Grand Councils, and that no one should be recognized as a regular Companion of the Rite who had not received the degrees in a lawfully constituted Council or by authority of the Supreme Council of the A : A : S : Rite previous to the date, or has been lawfully healed.¹

The Convention determined upon a uniform system of nomenclature, of names for important details, which was adopted and grew in favor.

The number and order of the Degrees and the "Work" itself were also under consideration. At that time there were two leading systems of "Work." Massachusetts was the exponent of one, and New York of the other. In Massachusetts the Select Degree was conferred before the Royal, while in New York the Royal was conferred before the Select.

¹ Drummond's article on the History of the General Grand Council in the United States, see the "Cryptic Rite," Robertson, pp. 89-93.

In June, 1873, another meeting of the Convention was held in New York and nineteen Grand Councils were represented. The following resolution was adopted:

That the order of the succession of the Degrees be: First, Royal Master's; second, Select Master's; and that it be left optional with each Grand Council to confer the Super-Excellent Master's Degree as an honorary Degree.

The Convention announced as its opinion that a General Grand Council of the United States should be formed. Later meetings were held, December, 1874, in New Orleans; August, 1877, in Buffalo, New York; at which latter meeting twenty-two Grand Councils were represented, and also Ontario, Canada. The Convention met at Detroit, August 23, 1880, when a Constitution was adopted which it was required should be approved by not less than nine regular Grand Councils, and then should become operative. The General Grand Recorder, George W. Cooley, gave notice, February 23, 1881, that the Grand Councils of New York, Minnesota, Ohio, Indiana, Maryland, Tennessee, Massachusetts, Alabama, and Louisiana had ratified the Constitution. On March 1, 1881, Brother Josiah H. Drummond, General Grand Master, issued a circular letter requesting the officers elect to enter upon the discharge of their duties, and also announced that the Grand Council of South Carolina had adopted the Constitution. The next session was held at Denver, Colorado, August 14, 1883, and the following Grand Councils were represented: California, Florida, Indiana, Kansas, Louisiana, Maryland, Maine, Massachusetts, Minnesota, Missouri, New Hampshire, Ohio, New York, South Carolina, Tennessee, and Vermont.

We see that the General Grand Council of the United States was organized at a Convention of delegates of seventeen Grand Councils which met at Detroit, Michigan, August 23, 1880. The action of this Convention was at once approved by the following Grand Councils: New York, Minnesota, Ohio, Indiana, Maryland, Tennessee, Massachusetts, Alabama, and Louisiana. South Carolina Grand Council soon thereafter organized, and ratified the Constitution of the General Grand Council.

The General Grand Master, Josiah H. Drummond, reported at the first Triennial Assembly, held at Denver, Colorado, August 14, 1883:

At the time of the formation of the provisional General Grand Council there were twenty-three Grand Councils, which had not adopted the "Mississippi Plan."¹

Of these, seventeen, namely, Alabama, California, Florida, Georgia, Indiana, Kansas, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, New Hampshire, New York, Ohio, Tennessee, and Vermont, have become constituents of the General Grand Council.

Of the other six, five continue to exist, but have not become constituents of this body, namely, Connecticut, Michigan, New Jersey, Pennsylvania, and Rhode Island. Some of these, however, have the matter under consideration. It is understood why Connecticut has not given her adhesion is, the law of this body, that persons receiving the Degrees in Chapters, or in Councils appurtenant to Chapters, can not be recognized.

The remaining one of twenty-three, North Carolina, at its session held in June last undertook to dissolve and turn the Degrees over to the Chapter. While this occasions regret, it is no matter of surprise, because Royal Arch Masonry is at an exceedingly low ebb in that State, and it sometimes seems a matter of doubt whether the Grand Chapter itself will be able to maintain its existence.

Grand Councils at the advent of the "Mississippi Plan" existed in other States, as follows: Arkansas, Illinois, Iowa, Kentucky, Mississippi, Nebraska, South Carolina and Wisconsin. All of which accepted in some form the general features of the "Mississippi Plan."

The Grand Councils of Arkansas, Illinois, and Kentucky have reorganized, but have not as yet ratified and adopted the General Grand Constitution. The Grand Council of Illinois never formally dissolved, but maintained its existence and undertook to surrender the Degrees to the Grand Chapter; this action had been rescinded by both grand bodies, and the Grand Council now exists with all its powers, and I trust with its pristine vigor.²

Companion Josiah H. Drummond in his address to the General Grand Council at the first Triennial Assembly, three years after the beginning of that body, further stated that the following Grand Councils had taken no definite action, namely, Iowa and Nebraska.

The Mississippi Companions had taken action toward reorganizing the Grand Council system. The situation in Wisconsin was that the Grand Council surrendered the Degrees to the Grand Chapter, which authorized the conferring of them in a Council attached to a Chapter.

¹ The "Mississippi Plan" was so called because the Grand Council of that State in 1877 arranged for the transfer of the Degrees to the Grand Chapter.

² "Proceedings," General Grand Council, 1883, p. 7, General Grand Master's Address.

Alaska

Arctic Council, No. 1, at Fairbanks, was organized under a Dispensation dated March 16, 1914, and received a Charter, August 31, 1915, from the General Grand Council of Royal and Select Masters of the United States of America at the Twelfth Triennial Assembly.

Alabama

The early history of Cryptic Masonry in Alabama shows that in 1827 John Barker, of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, started the first Councils of Royal and Select Masters, under his authority as Deputy Inspector General.¹ There is in existence a Commission issued at Claiborne, May 26, 1827, by Brother Barker appointing Brother Perez Snell his proxy to confer the Degrees of Royal Master and Select Master "on such worthy Companions, regular Royal Arch Masons, of respectable standing in the community as he may think proper, in the States of Louisiana, Mississippi, and Missouri." A Grand Council was organized on December 13, 1838. This Grand Council declined to follow the course of the Grand Chapter of Virginia, in taking over the Degrees of the Council, and incorporating them with the Chapter work, in 1843. The Grand Council in 1849 also protested against the Grand Consistory of Charleston granting (of) these Degrees in its jurisdiction.

This Grand Council met, with some omissions, as in 1840, 1861, 1862 or 1863. There was no quorum in 1886 when that branch of Freemasonry in the State was somewhat depressed. Since then, however, conditions have been most satisfactory and the Grand Council has met regularly. This Grand Council was one of the first to join the General Grand Council in 1880, but severed the connection in 1888. Relations were resumed in 1905 when the Grand Council again became a constituent member.

Arizona

The *Proceedings* of the General Grand Council mention the following Councils: Olive, No. 1, at Prescott, was organized by a Dispensation dated July 1, 1893; and was chartered on August 22,

¹ See p. 19, "Proceedings," Grand Council, R. & S. M., Alabama, 1916.

1894. This Charter was annulled on October 6, 1903. Phoenix, at Phoenix, was given a Dispensation dated April 4, 1895, but this Dispensation was surrendered on February 17, 1897, no Charter being granted. Tucson, at Tucson, never was chartered, the Dispensation dated April 5, 1895, being surrendered on September 2, 1897. Huachuca, No. 1, at Bisbee, was organized by a Dispensation dated September 16, 1912, and chartered, August 31, 1915; and Hiram, No. 2, at Prescott, had a Dispensation dated May 17, 1913, and was granted a Charter, August 31, 1915, but both became extinct. Hiram Council, at Albuquerque, received a Dispensation under date of January 20, 1919, from the General Grand Council.

Arkansas

Five subordinate Councils were at an early date, chartered by the Supreme Council A : A : S : R : of the Southern Jurisdiction. Four of these Councils formed the State Grand Council, November 6, 1860. Brother Robertson says the Convention was called at the invitation of the Southern Supreme Council, and that one provision of the Constitution was that all members of that Supreme Council, resident in the State, and all the members of the Convention, should be members of the Grand Council as long as they were members of Councils in the State.¹

In 1878 the Companions adopted the system of incorporation with the Chapters; but in 1881 resumed the independent form; and in 1886 united with the General Grand Council.

Canal Zone

A Council was organized in the Canal Zone, at Ancon, by means of a Dispensation issued by the General Grand Council on February 9, 1911, and was chartered as Canal Zone Council, No. 1, on September 12, 1912.

California

The Grand Council of Alabama granted Charters to organize two Councils in California. One Council was chartered by the Grand Council of Tennessee, and one by the Grand Council of Texas. These four Councils organized a Grand Council, June 26,

¹ "History of the Cryptic Rite," p. 95.

1860, which since that time has with the exception of the year 1869 met annually. In 1880 this Grand Council united with the General Grand Council as a constituent member.

Colorado

The following Councils were organized in Colorado under the General Grand Council: Denver, No. 1, at Denver, Dispensation issued on January 16, 1892, chartered August 21, 1894; Rocky Mountain, No. 2, at Trinidad, Dispensation issued on March 24, 1893; chartered August 21, 1894; Durango, No. 3, at Durango, May 16, 1893, chartered August 21, 1894. These Councils organized under the General Grand Council, exchanged their Charters when they became constituent members of the Grand Council of Colorado at its organization on December 6, 1894. Akron, No. 4, at Akron, Dispensation issued on May 23, 1893, but this Council was never constituted and became defunct. Canon City, No. 5, at Canon City, was organized under a Dispensation issued by the General Grand Council on June 5, 1893, chartered August 21, 1894, and received a Charter from the Grand Council of Colorado on September 23, 1898. A Council at Gunnison bearing that name received a Dispensation from the General Grand Council but never applied for a Charter.

Pueblo, No. 7, at Pueblo, received a Charter granted by the General Grand Council on August 21, 1894, having had a Dispensation issued on April 10, 1894, and was chartered on December 6, 1894, by the Grand Council of Colorado as Pueblo, No. 6.

All of these Councils were reported as being in existence at the Triennial of the General Grand Council held in 1897. At that session the General Grand Master reported that he had issued Dispensations as follows though they were working in the jurisdiction of the Grand Council of Colorado formed December 6, 1894:

Hiram, at Greely, with sixteen members, December 8, 1894, but this Dispensation was surrendered on December 9, 1896. On December 15, 1897, the former members of this Council received a Charter as Hiram Council, No. 7, from the Grand Council of Colorado.

Zabud, at Colorado Springs, with thirty-two members, May 27, 1895. This Council reported for 1895, 1896 and 1897, and asked

for a Charter from the General Grand Council but does not appear in the list of those whose Dispensations were continued, nor was it chartered until it petitioned the Grand Council of Colorado for a Charter which was granted to Zabud, No. 8, on September 23, 1898.

Leadville, at Leadville, June 10, 1895, but this Dispensation was surrendered on November 10, 1896.

February 17, 1899, a Dispensation was issued to Glenwood Council, at Glenwood, and a Charter was granted on September 22, 1899, to it as Glenwood, No. 9, but later on the Charter surrendered. Telluride, at Telluride, received a Dispensation on August 17, 1899, and chartered as Telluride Council, No. 10, September 22, 1899. Tyrian Council, at Idaho Springs, Dispensation on February 23, 1904, chartered as No. 11, September 21, 1904. Adoniram Council, at La Junta, Dispensation on December 14, 1905, chartered as No. 12, September 19, 1906. Alpha Council at Leadville, Dispensation on August 1, 1907, chartered as No. 13, September 18, 1907. Alamosa Council, at Alamosa, Dispensation on July 8, 1911, chartered as No. 14, September 18, 1911. Oriental Council, at Lamar, Dispensation, May 29, 1915, chartered as No. 15, September 15, 1915.

Connecticut

In 1818 Companion Jeremy L. Cross was very industrious in teaching the Cryptic Rite, and succeeded during that year in forming ten Councils in Connecticut. The next year he formed another Council.

A letter to us from Brother James McCormick, then Grand Recorder of the M. P. Grand Council, Cryptic Masons of Connecticut, states "I have a record of several Royal and Select Masons meeting at New Haven in October, 1818, and agreeing to invite the officers of the several Councils in Connecticut for the purpose of organizing a Grand Council. This Convention met at Hartford in May, 1819, organized the Grand Council, and elected officers. A Grand Assembly was held in New Haven in 1820, and in Hartford in 1821. This record is taken from a pamphlet printed in New Haven in 1821. It was discovered and brought to light, I infer, about 1894 as it is printed in the *Proceedings* of that year. The records of the Grand Council from 1821 to 1831 are missing."

According to Brother Robertson's *Cryptic Rite*, the authorized delegates from ten of the eleven Councils met at Hartford on May 18, 1819. Brother Jeremy L. Cross was not then present but at a later meeting in 1821 he was elected a Grand Officer. On the evening of May 20, 1819, a Constitution was adopted and this pioneer Grand Council of Select Masters was organized.

Brother Robertson also points out that in 1818 some Councils in Connecticut commenced to confer the Royal Degree as a preparatory ceremony and that the practice increased until that Degree was held to be a preliminary as a matter of course to the Select Degree.

Nevertheless the Royal Degree was not given the standing and recognition in the Constitutions and Bylaws as a distinct and separate Degree. In fact, a Warrant issued by Brother Cross for the formation of a Council at Hartford, and dated at that city on February 7, 1818, mentions no other Degree than that of Select Master, and he says of the officers, "I do grant them full power, with their constitutional number, to assemble, open and confer the Degree of Select Master, and do all other business appertaining to the said Degree."

The first Constitution of the Grand Council does not appear to have been originally planned to use both Degrees independently in the one series of the system but rather recognizes the "Royal" as a part of the "Select." Robertson, page 97, *Cryptic Rite*, goes so far as to say of the Constitution of 1819 "It provides that every Council shall have power to confer 'the Degree of Royal Master and Select Master' for such fee as it may prescribe, but not less than five dollars. Judging from the rest of the document, the conclusion may well be hazarded, that it was first written without mentioning the Royal Degree at all, but that in this provision the words 'Royal Master, and' were interlined."

However, a revision of the Constitution and By-Laws was adopted in 1825 and while the Councils under that authority bear the name of "Select" Councils, they are given the power to confer the "Degrees of Royal and Select Master."¹

¹ The Constitution and the minutes of the Assembly held at Hartford, May 18, 1819, were printed by Companion Samuel Green at New London, Conn., 1819, and this record has been compared with the above account. Companion Ebenezer S. Phillips also prepared a history which is given in the Grand Council Records of Connecticut, 1918, in connection with the Centennial Anniversary Celebration.

Delaware

There have been claims that Brother Jeremy L. Cross, when on his lecturing tour in the early days, visited Delaware and conferred the Degrees on a few Companions in Wilmington and Newcastle. Of these pioneer labors in the State we lack much earnestly sought evidence. Gunning Bedford Council, No. 1, at Wilmington, received a Dispensation under the authority of the General Grand Council on February 10, 1917, and was granted a Charter from the same source on September 30, 1918.

District of Columbia

The Cryptic Degrees are first mentioned, in the history of Masonic Degrees in the District of Columbia, in the records of the Grand Chapter which was organized in 1822. At the Semi-Annual Convocation held June 9, 1829, the report of the Committee on Correspondence refers to a circular letter which had been sent by the Grand Chapter of Maryland to each Grand Chapter in the United States; which is as follows:¹

M. E. Sir and Companion:

I am instructed by the Grand Chapter over which I have the honor to preside, to address you, and through you your Grand Chapter, upon the unsettled state of the Degree of Select Mason, a subject deemed by us of sufficient importance to claim the particular attention of your Grand Chapter.

This Degree existed under the authority of a distinguished Chief in the State of Maryland, but without the recognizance of our Grand Chapter for many years; until, in the year 1824, upon the revision of our Constitution, it appearing evident that the Select Degree not only has an intimate connection with, but is in a measure necessary, as preparatory to and elucidatory of that of the Royal Arch; it was formally recognized by our Grand Chapter, and required to be given by our subordinate Chapters in its proper order immediately preceding that of the Royal Arch. Under this arrangement we have since progressed, much to our satisfaction; but it is with regret that we have learned that Councils or Chapters of Select Masons have been established in some of our sister States, *independent of Royal Arch Masonry*, avowedly in pursuance of, but, as we are satisfied, through a great mistake or actual abuse of any authority delegated, or meant to be delegated, in relation to the Select Degree. We would, therefore, beg leave respectfully to recommend to your Grand Chapter the consideration of this Degree, and the circumstances under which it exists, within your jurisdiction; with the hope that you will see it to be for

¹ "Proceedings," Grand Chapter of District of Columbia, 1822-1833, p. 108.

the general interest of the Craft to take the Degree under your recognizance and control, to whom of right it belongs, and thereby do away with what is felt to be a grievance, by those distinguished Chiefs, whose authority, delegated to a limited extent, and for special reasons, has been perverted for sordid purposes, by the creation of an independent order, never contemplated by them; and which we believe to be inconsistent with the spirit and best interests of our institution.

Respectfully and fraternally, &c.

This letter was never officially communicated to the Grand Chapter of the District of Columbia by the Grand Chapter of Maryland, but was taken from the printed *Proceedings* of that body, pages 15, 16, and 17.

That Committee also reported as a part of the same investigation:

The Grand Chapter of North Carolina has determined that the Degree should come under the jurisdiction of State Grand Chapters, and recommended it to the favorable consideration of the General Grand Chapter. The Grand Chapter of Maine has referred the subject to a Committee. It remains for the Grand Chapter to take such orders in the premises as it shall seem proper.

The Grand Chapter of Ohio has passed a resolution of which the following is a copy, and which has officially been communicated to this Grand Chapter for its consideration:

"At a regular communication of the Grand Chapter (of Ohio) in January, 1829, the following resolution was adopted:

"Resolved, That it is the opinion of this Grand Chapter that the General Grand Chapter of the United States ought to be dissolved.

"BELA LATHAM, Grand Secretary " ¹

A Committee to whom the subject was referred reported as follows to the Grand Chapter of the District of Columbia: ²

That they are decidedly of the opinion that the Royal and Select Master's Degrees should be recognized by and conferred under the direction of the several Grand Chapters of the respective States and Territories of the Union. With regard to the proper time when these Degrees should be conferred, whether before or after the Royal Arch Degree, they decline expressing an opinion, preferring that this point should be left to the determination of the General Grand Chapter, and they recommend that the representatives from this Grand Chapter to that body, at its Triennial meeting, in September, be instructed to conform in their proceedings on this subject, to the tenor of the foregoing.

This report was laid on the table for the time being and after this delay, on being taken up again for action, it was duly

¹ "Proceedings," Grand Chapter, District of Columbia, p. 109.

² See above "Proceedings," p. 113.

Resolved, That the further consideration thereof be postponed till the first Tuesday in August next; and that in the meantime the Grand Secretary be directed to forward a copy of the report this day made on that subject to the several Councils of Royal and Select Masters in the District of Columbia.¹

At the special Convocation, held August 31, 1829, the following fact appears: Companion Baldwin, from a Committee appointed by the Council of Royal and Select Masters of the City of Washington (which body had been addressed on the subject by the Grand Secretary, according to an order given him to that effect) presented to the Grand Chapter the following letter and report, namely: ²

WASHINGTON, August 31, 1829.

At a special meeting of the Council of Royal and Select Masters, held at the Central Masonic Hall, on Saturday, the 29th of August, instant, the written report having been presented and read, was, on motion, ordered to be transmitted to the Grand Chapter of the District of Columbia at their next meeting.

JOHN CAROTHERS, *T. I. G. M.*

W. W. BILLINGS, *Recorder.*

Report of Committee

The Committee appointed by the Council of Royal and Select Masters of the City of Washington, to whom was referred the propriety of extending the jurisdiction of the General, Grand, and Subordinate Royal Arch Chapters so as to embrace the Degrees of Royal and Select Masters, have the honor to report:

That they have had the subject under consideration, and are duly impressed with its vast importance. After the most mature deliberation they have come to the following conclusions: That Masonic light in its principles, and the order of its development, is fixed and unchangeable! That whatever power the Fraternity may have over forms and ceremonies, yet no body of Masons, however exalted, neither have nor can assume the power of changing the original landmarks, or altering its elements. Your Committee are confident, from an intimate acquaintance with all the Degrees, that those of "Royal and Select Master" are not only posterior in order to the "Royal Arch," but that in our opinion it would not be consistent with ancient Masonry to make them previous.

Whether the interests of the Craft would be promoted by this extended jurisdiction, your Committee are unable to say; but should that course be thought advisable, by the General Grand Chapter, in its solemn deliberation, your Committee are decidedly of the opinion that it can only be done under the following restrictions:

¹ "Proceedings," Grand Chapter, District of Columbia, p. 115.

² See above "Proceedings," p. 119.

1st. That the Degrees of Royal and Select Masters can only be conferred on Royal Arch Masons.

2d. No one can be an officer of any Chapter who is not both a Royal and Select Master.

Without these restrictions your Committee can never consent to a change in the present established mode of proceeding.¹

All of which is most respectfully submitted.

E. BALDWIN	} Committee.
W. W. BILLINGS,	
J. A. KENNEDY,	

The report of a Committee had been submitted previously in the month of June on the subject of the Degree. This report was taken up and read, and then passed by a majority of one vote only, and on motion it was

Resolved. That the Grand Secretary transmit to the General Grand Secretary copies of the two reports above stated, together with the proper credentials of the proxies appointed to represent this Grand Chapter in the General Grand Chapter of the United States, at its ensuing meeting in New York; and that the Grand Secretary do prepare the proper instructions.

At the meeting of the General Grand Chapter, September 11, 1829, this question came up for action on a communication from Companion J. K. Stapleton, upon which a suitable Committee made the following report, which was then with these resolutions adopted:

Whereas, It is satisfactorily proved to this General Grand Chapter, that the Constitution of the Councils of Royal and Select Master Mason, in different parts of the United States, by sundry persons, has been without any legitimate authority,

And *Whereas,* Those Degrees are conferred in some Chapters, under the authority of the General Grand Chapter; and whereas it was proved that it was the only and sole intention of the Most Excellent Companions from whom these Degrees emanated that they should be conferred under the authority of Royal Arch Chapters; therefore,

Resolved, That this General Grand Chapter cordially recommend to the different Councils in the United States to adopt measures to place those Degrees under the authority of the State Grand Chapters.

Resolved, That authority be, and is hereby, granted to the several Grand Chapters, under the jurisdiction of the General Grand Chapter, to make such arrangements as shall be found necessary for conferring the Degrees of Royal and Select Masters in Royal Arch Chapters; provided always that no Grand Chapter, within the limits of which is a Grand Council, shall authorize the

¹ "Proceedings," Grand Chapter, District of Columbia, p. 120.

Royal Arch Chapters under the jurisdiction to confer such Degrees without the consent of such Grand Council.

We have no records or accounts whatever in the District of Columbia as to what became of the "Council," or Councils, if more than one, referred to in the above resolutions.

The Chapters in the District of Columbia continued to confer the Royal and Select Degrees prior to the Royal Arch, until in 1833, when the Grand Chapter was dissolved. Several of the Chapters again joined the Grand Chapter of Maryland, which body, thereafter, in 1844, added to its title "the District of Columbia," and the Council Degrees were worked within the Chapters prior to the Royal Arch Degree, until May 23, 1867, when the Grand Chapter of the District of Columbia was again organized. On that day, the new Grand Chapter, by resolution, unanimously dropped those Degrees from the series of the Chapter work, being well satisfied that they did not properly belong to the Chapters. Soon after the organization of the Grand Chapter in 1867, Companion Benjamin B. French, the Inspector General of the Southern Jurisdiction for the A.:A.:S.:R.: for the District of Columbia, issued three Dispensations to form three new Councils of Royal and Select Masters, for the District of Columbia.

Those Companions who had received these Degrees in regular organized Councils refused to join in this movement. Soon after this, the question was agitated as to the legality and propriety of thus putting into practice a new method of using the Cryptic Degrees, and the result of the inquiry was that these three Councils went into "innocuous desuetude or sleep." When the time was deemed most favorable, Brother W. R. Singleton, with eight others, who had been regular Council Masons, prepared a petition to the Grand Council of Massachusetts for a Dispensation to open LaFayette Council. This was granted, in August, 1870, with Brother Singleton as Most Illustrious Master. The Grand Officers of the Grand Council of that State came to Washington and opened LaFayette Council.

Inasmuch as the great body of Royal and Select Masons in the District had received the Degrees of Royal and Select Masters in their several Chapters prior to the Royal Arch, it was decided that all such Royal Arch Masons, as well as those who had never received the Council Degrees, should be received at a nominal

price (five dollars) for those Degrees. Accordingly, in two night sessions the Grand Officers conferred the Royal, Select, and Super-Excellent Degrees upon 158 Royal Arch Masons. A Charter was granted on December 14, 1870, and the Council started with flying colors and great success. This Council continued with some measure of prosperity for several years, when from internal dissensions the members lost their interest and in a few years ceased to attend, and the Council died out.

When the General Grand Council of the United States was organized in 1881, Brother W. R. Singleton, after correspondence with Companion Josiah H. Drummond, the General Grand Master, and in company with a few members of the old body, petitioned for another Council to be called "Washington," with the principal officers of the deceased LaFayette Council at the head. A Dispensation was granted, June 30, 1883, and the Council started with good prospects. At the next meeting of the General Grand Council a Charter was granted, August 14, 1883, to Washington Council, No. 1, at Washington.

Adoniram Council was organized under the authority of the General Grand Council by a Dispensation issued on September 30, 1907, and received a Charter as No. 2 on November 9, 1909.

Columbia Council, at Washington, was organized on June 29, 1916, under a Dispensation issued on May 27, 1916, by the General Grand Master, Edward W. Wellington, and a Charter was granted to it on September 30, 1918, as Columbia Council, No. 3.

The Grand Council of Royal and Select Masters of the District of Columbia was organized on April 5, 1919, by delegates from Washington, Adoniram, and Columbia Councils.

Florida

For some years the Council Degrees in this State were conferred in the Chapters. Then in 1852, Companion Albert G. Mackey, Inspector General of the 33° Degree of the Southern Jurisdiction of the Ancient Accepted Scottish Rite, organized a Council of Royal and Select Masters, Columbia Council, at Lake City, and the following year he organized Mackey Council at Tallahassee, and Douglas Council at Jacksonville. These three Councils have been defunct for many years and their records are lost. In 1878

an attempt was made to get information from Brother Mackey about these Councils but in a letter received from him in November, 1878, he stated that all his journals were destroyed during the bombardment of Charleston, S. C., in the Civil War and he could only depend upon his memory for the details. According to that letter, Brother Mackey organized Columbia Council in 1852 and the other two in 1853.

These three Councils were represented at a Convention held at Tallahassee on January 12, 1858, opened a Grand Council, and appointed a Committee to draft a Constitution and By-Laws which were adopted on the following day. Brother Thomas Hayward, then Grand High Priest, was elected Grand Master. Companion Rob. Morris, Grand Principal Conductor of Work, Grand Council of Kentucky, was present and he exemplified the work and lectures of the Degrees of Royal and Select Masters.

The second Annual Assembly was held at Tallahassee on January 12, 1859, the Councils represented being Mackey No. 1, Columbia, No. 2, and Douglas, No. 3. Grand Master Hayward made the very interesting statement that he had been using the work approved by Companion Morris which was the same as he himself had received upwards of thirty-five years before. On motion the Grand Council adopted this work. January 13 a Charter was granted to Overman Council, No. 4, at Milton.¹

Georgia

Abram Jacobs, a member of the Consistory at Jamaica founded by Moses Cohen and formerly of the Lodge of Perfection at Charleston, South Carolina, was in possession of the "Select Masons" Degree as certified by a Diploma from Brother Cohen dated November 9, 1790, that he had conferred it upon Jacobs. Companion Josiah Drummond says this is the first document mentioning the Degree. Brother Jacobs was in Savannah, Georgia, in 1792. Brother G. Zimmerman, by letter, May 27, 1792, invited him to come to Augusta and confer the Degrees. Brother Jacobs was at Savannah, April 17, 1796, and his diary shows that he conferred the Degree of "Select Masons of Twenty-Seven," also at Washington on December 12, and at Savannah in November, 1802.

¹ The early history of Cryptic Masonry in Florida receives special attention in the Grand Council "Proceedings," 1879, p. 10, and 1907, pp. 17 to 33.

The first Grand Council of Georgia was organized on May 2, 1826, and comprised Adoniram Council, No. 1, of Augusta, Savannah Council, No. 2, of Savannah, Eureka Council, No. 3 of Clinton, Georgia Council, No. 4, of Milledgeville, and Hancock Council whose location was not given. Loss of records by fire as well as the passing away of Louisville where early Masonic meetings were held has very seriously lessened the available evidence concerning the first Councils. However, they are believed to have been organized by Companions Cross or Webb.

There is a record of the Grand Council meeting on May 7, 1827, but soon afterwards all activity ceased. The delegates from Adoniram Council, No. 1, Georgia Council, No. 2, and Georgia Council, No. 4, met at Augusta, June 22, 1841, and organized a Grand Council. How Savannah Council was replaced by Georgia Council of the same number and location is not disclosed by the records.

Idaho

A Council was organized in Idaho by a Dispensation from the Officers of the General Grand Council, namely: Idaho Council, at Pocatello, December 15, 1896, but this Dispensation was made void on October 11, 1897. A Dispensation was also issued Adoniram Council at Boise by the same authority, the General Grand Council, but this was likewise annulled on September 24, 1900. The General Grand Council issued a Dispensation for Idaho Council, No. 1, January 24, 1912, and a Charter was granted this Council, September 10, 1912; and a Dispensation was issued to Bannock Council, No. 2, at Pocatello, May 13, 1913, and this Council was chartered, August 31, 1915; and Coeur d'Alene Council No. 3, at Coeur d'Alene, received a Dispensation, March 2, 1917, and was chartered September 30, 1918.

Illinois

The Degrees of the Cryptic Rite were introduced officially to Illinois by the Grand Council of Kentucky in 1852, that authority having issued Charters to several Councils in the State of Illinois. However, the Degrees had been conferred for some time prior thereto in several of the Royal Arch Chapters.¹ The

¹ "Fifty years of Cryptic Masonry in Illinois," George W. Warvelle, 1902.

first Council chartered within the present jurisdiction was located at Knoxville and was known as Illinois Council, No. 15, of the registry of the Grand Council of Kentucky which in 1853 granted a Charter to Alton Council at Alton and instructions were given to issue a Charter to Springfield Council at Springfield upon receipt of returns which had miscarried in the mails. This Charter was not granted until February, 1854, but by a misunderstanding a Convention to form a Grand Council was held at Jacksonville on September 29, 1853, and at an adjourned meeting at Springfield the order of precedence was settled as Illinois Council, No. 1, Springfield Council, No. 2, and Alton Council, No. 3. When the circumstances were better understood, a second call was issued for a Convention at Springfield, March 10, 1854, at which the three Councils were represented, the Constitution was readopted and a Grand Council formed.

Indiana

In the State of Indiana the Council Degrees were given in the Chapter work. After the General Grand Chapter's decision in 1853 to exercise no further control of the Cryptic Degrees the brethren who had received these Degrees in Chapters, finding themselves not fully recognized by those who had taken the Degrees in Councils, applied for further powers and Councils were chartered by the Grand Councils of Kentucky, August 30, 1854, and Ohio, October 18, 1855. Delegates from the three Councils thus organized met on December 20, 1855, and formed the Grand Council of Indiana.

Iowa

In Iowa previous to 1855 the Cryptic Degrees were worked in Chapters of Royal Arch Masons. Realizing that the giving up of a control over Council Degrees by the General Grand Chapter required prompt action to place these ceremonies in charge of specially organized bodies, Companion Theodore S. Parvin, Grand High Priest of Iowa, journeyed from Muscatine to Alton in Illinois, a distance of over one hundred miles, in mid-winter, across the prairies in an open wagon. There, after being duly "healed," he was on February 9, 1855, empowered by Dispensation to organize Webb Council which was chartered by the Grand

Council of Illinois, September 26, 1855. Excelsior Council of Iowa City, received a Dispensation, June, 1855, and a Charter, October, 1856; Dubuque Council of Dubuque, a Dispensation, February 9, 1856, and a Charter, October 1, 1856. These three Councils were represented at a Convention, January 2, 1857, at Dubuque, when a Grand Council was organized. On October 15, 1878, the Grand Council adopted a plan of consolidation by which the Degrees were to be conferred in Royal Arch Chapters but on August 26, 1898, the Grand Chapter decided that on March 1, 1899, its control of the Cryptic Degrees should end. Accordingly representatives from ten chartered Councils met at Des Moines, October 15, 1900, in answer to a call issued by General Grand Master William H. Mayo, and organized a Grand Council.

Kansas

Three Councils of Royal and Select Masters in the State of Kansas were chartered by the Grand Council of Missouri. On December 12, 1867, these three Councils were duly represented at a Convention which organized a Grand Council of Royal, Select, and Super-Excellent Masons. The meetings of the Grand Council have been held annually except in 1880 when one session was lost by a change in the time of meeting from October to the following February.

Kentucky

The Select Degree was carried into the State of Kentucky by Brother Jeremy L. Cross, when in the fall and winter of 1816-1817 he made his official tour through the Western States as General Grand Lecturer of the General Grand Chapter. On his return from the trip, late in the following summer, he sent Charters to the Companions at Lexington and Shelbyville, dated them as of the time when the Degrees were conferred, and entered the matter in his book as of Councils organized by him in these places.

At a Convention of Royal and Select Masters held at Frankfort, December 10, 1827, a Constitution, Code of By-Laws and General Regulations, were adopted, the officers were elected and installed, and "The Grand Council of Royal and Select Masters for the State of Kentucky" was regularly established.

There were present at the Convention, representatives from Washington Council, No. 1, of Lexington; Warren Council, No. 2, of Hopkinsville; Centre Council, No. 3, of Danville; Louisville Council, No. 4, of Louisville; Frankfort Council, No. 5, of Frankfort, and Versailles Council, No. 6, of Versailles. Where the Councils obtained their Warrants is not known to be of record though one of the original Warrants of Kentucky Councils is still in possession of Louisville Council, No. 4, dated September 26, 1827, and signed by John Barker, "Sovereign Grand Inspector General of the 33rd Degree and General Agent of the Supreme Council in the United States of America." In a published letter of 1850, Companion Willis Stewart, Grand Master of the Grand Lodge and Grand High Priest, said that all the Councils (participating in the Grand Council formation) were organized in September, 1827, by Brother John Barker.

This jurisdiction felt the effects of the Morgan anti-Masonic period from 1830 to 1840, when the Grand Council met only once, in 1841. The Degrees were merged into the Chapter from 1878 to 1881 when, after the organization of the General Grand Council, the Grand Council of Kentucky was reorganized.

Companion H. B. Grant, M.:Ill.:Grand Master, in his annals mentions the case of a Thrice Illustrious Master of a Council who *communicated* the Degrees outside of a Council, and who construed his obligation to mean that he could not *confer* the Degrees except in a Council, but could communicate the Degrees, and so directed the record to be made as if conferred in a Council. This was declared by the Grand Master to be irregular, and required recognition to be refused until they were "healed" in open Council.

The Grand Council of Kentucky affiliated with the General Grand Council as a constituent member, October 14, 1912.

Louisiana

The claim has been made that John Barker in 1827 organized Holland Council, No. 1, at New Orleans, and in the "Tableau" or official report of the Grand Chapter of Louisiana in 1828 the case is so stated. The "Tableaux" or reports of 1829 and 1830 mention a Grand Council of Royal and Select Masters and the names, numbers and locations of three subordinates are given.

When in or about 1848-1850 Capitular Masonry was reorganized, Cryptic Masonry was also revived.

A Convention of representatives of several Councils of Royal and Select Masters in Louisiana met at New Orleans, February 6, 1856, in the "Grand Lodge Masonic Hall," to organize a Grand Council. The Councils represented were Holland Council, No. 1, Louisiana Council, No. 15, and Orleans Council, No. 36. Louisiana Council is now No. 2 on the roster of the Grand Council of Louisiana. Charters had previously been issued to Councils in Louisiana by the Grand Council of Kentucky in 1852, and by the Grand Council of Alabama in 1847 and 1855.

Maine

At an early period a Council had been organized in Maine, working under the General Grand Chapter. Then that body gave up the control of the Degrees and the brethren, finding that system not favored, received the work in Councils in other jurisdictions and thus were led to adopt that plan for themselves. Three Councils were organized, King Solomon of Belfast, Mount Vernon of Brunswick, and Jerusalem of Gardner, all chartered by the Grand Council of Massachusetts and Rhode Island. Three representatives of each of these Councils with twenty other Companions met in Convention at Portland, May 3, 1855, for the purpose of organizing a Grand Council for the State of Maine. The brethren chose as chairman, Companion Robert P. Dunlap of Brunswick, afterwards the General Grand Master of the General Grand Council, and he was elected Grand Puissant of the new organization. Bangor Council, then working under a Dispensation issued by the General Grand Chapter, was granted a Charter at this first session of the Grand Council of Maine.

Maryland

In the introduction to this history of the Cryptic Rite, the connection of Eckel and Niles, as leaders at an early date, was noticed. The Select Degree was then only recognized as a "Side" Degree or appendant to the other ceremonies of the Fraternity. Such was the practice prior to 1800 at least when the Degree was usually conferred before that of Mark Master. The brethren were also inclined to place the Degree of Select Master in charge

of Chapters and in 1817 the Grand Chapter adopted the resolution permitting "all Chapters to open and hold Chapters of Select Masters and confer the Degree upon such as they may deem worthy." The Constitution of 1824 made the Select one of the regular series of Degrees but conferred after the Most Excellent. That custom continued until 1852 when the Select as well as the Royal Masters Degree were worked in Councils, convened for the purpose, and upon Most Excellent Masters just before the conferring of the Royal Arch. But in 1872 the Grand Chapter forbid the Chapters conferring any other Degrees than the Mark, Past, Most Excellent, and Royal Arch. This decision of course resulted in the organization of independent Councils. Six of these Councils, Concordia, Jerusalem, and Adoniram, all of Baltimore; Salem of Cumberland; Tadmor, of Mt. Savage and Druid, of Baltimore, were represented at a Convention which met on May 12, 1874, at Baltimore, and organized a Grand Council.

Massachusetts

Boston Council—and, by the way, the Councils are not numbered in this State—was organized in 1817 by nine Royal Arch Masons who had received the Degree of Royal Master. Later on in Boston Council the Degree of Select Master was added and so was the Super-Excellent Degree after the formation of the Grand Council of Massachusetts, June 15, 1826, by ten Councils working under authority granted by other States or assumed by themselves. Boston Council at the beginning conferred only the Royal Master and no authority from any Grand Body appears. Boston Council applied for and undoubtedly received "written sanction" on November 27, 1827, from Columbian Council, No. 1, of New York, "that they may be confirmed in their Masonic labors and be in fraternal correspondence with each other."

Springfield Council of Springfield was organized, May 28, 1818, working only the Select Masters Degree until January 8, 1821, when the Royal Masters Degree was added. The Super-Excellent Masters Degree was not conferred in this Council until June 10, 1861.

Salem Council was organized, June 3, 1818, by Warrant from Boston Council and it is possible that Newburyport and Andoniram (the latter located at Medfield), with Brimfield and Princeton

*PHOTOGRAVURE REPRODUCTION OF ONLY ILLUSTRATION IN
ORIGINAL "BOOK OF CONSTITUTIONS," LONDON, 1723*
Supposed to be the Oldest Illustration in Speculative Freemasonry



Councils were formed in the same way. Warren Council of Sheffield, and Washington Council of Greenwich, had Warrants from the Grand Council of Royal Masters of New York, January 18, 1824. Hiram Council of Sutton but later on located at Worcester, received a Charter, October 25, 1825, from a source unknown.

The Springfield Council took the initiative in forming a Grand Council, appointing a Committee on Conference, December 29, 1825, subsequently issuing a call for a Convention, February 8, 1826, at Brimfield. Six Councils were represented by thirteen delegates and the Grand Council was organized with a Constitution subject to a later Convention at Boston, June 15, 1826, where the organization was perfected by seventeen representatives of the six Councils, and Companion Abraham A. Dame was elected Most Illustrious Grand Master.

Companion Edwin S. Crandon, Past M.:I.:Grand Master of Massachusetts in forwarding the above information points out the loss of records from December 12, 1827, to 1847—the anti-Masonic period—and that nothing is known concerning the Degrees until the reorganization in the latter year. However, the locations and dates herein given were obtained by him from records now existing. From the year 1853 the Grand Council has met regularly.

Michigan

Articles V and VII of the Constitution of the Grand Chapter of Michigan adopted by the Convention meeting at Jackson, March 9, 1848, provided for the organization and operation of Councils of Royal and Select Masters within Royal Arch Chapters to confer these Degrees only upon Royal Arch Masons. Monroe Council at Detroit was organized of such brethren. On May 13, 1856, at the annual assembly of the Grand Council of Connecticut a report was received from the M.:P.:Grand Master, Francis Turner, that he had granted a Dispensation to Monroe Council, No. 23, Detroit, Michigan, and that a competent Companion (Brother Edward A. Elliott) had been authorized to heal such Companions as had taken the Degrees in a Royal Arch Chapter. The next year, May 12, a like report was made of a Dispensation issued to St. Clair Council, No. 25, at St. Clair,

Michigan. A meeting of Monroe Council was held on May 19, 1856, to receive the Dispensation, a Code of By-Laws was adopted June 16, 1856, on January 2, 1857, a recommendation was given the ten petitioners of St. Clair County seeking authority from the Grand Council of Connecticut to open a Council, and similar action was taken on April 20, 1857, for nine brethren to start a Council at Pontiac. The Charters to Monroe, St. Clair and Pontiac Councils are dated May 12, 1857. A Convention of representatives from these three Councils met on January 13, 1858, at Detroit and formed a Grand Council.¹

Minnesota

The Grand Council of Iowa chartered St. Paul Council, No. 11, at St. Paul, October 21, 1869; Minneapolis Council, No. 15, at Minneapolis, October 15, 1870, and Rochester Council, No. 16, at Rochester, October 15, 1870. Minnesota Council, No. 5, was chartered by the Grand Council of New York in 1855 but this Charter was forfeited in 1858. The three Councils in Minnesota organized under the Grand Council of Iowa were by their delegates represented at a Convention, December 12, 1870, when a Grand Council was formed.

Mississippi

Companion Jeremy L. Cross conferred the Select Degree at Natchez and on his return to the East sent to the initiates a Charter for a Council, March 15, 1817, but there is no evidence that the Council so entered on his list was ever organized.² We also learn that Companion John Barker, for the Southern Supreme Council, established at Natchez, a Grand Council of Princes of Jerusalem in 1829, which assumed the control of the Royal and Select Master's Degrees, and under the auspices of the Council of Princes of Jerusalem seven Councils were organized, and these by their delegates met and formed a Grand Council on January 19, 1856.

A Council had been chartered at Columbus by the Grand Council of Alabama in 1848 but this Charter was revoked in 1852.

¹ "The Cryptic Rite in Michigan," by Companion Charles A. Conover, 1908, pp. 31 to 41, published in the "Semi-Centennial Proceedings," Grand Council of Michigan.

² "History of the Cryptic Rite," Robertson, 1888, p. 114.

After the close of the Civil War, in 1865, a number of the Councils having surrendered their Charters, and others having become inactive, the Grand Council, which had assembled annually, adopted a plan in 1877 which became widely known as the "Mississippi Plan." This provided that:

Each Royal Arch Chapter shall hereafter open within its bosom, under its Charter, as a Chapter of Royal Arch Masons, a Council of Royal and Select Masters; the officers of the Chapter corresponding in rank to those of the Council.

All the Royal Arch Masons who have not received the Degrees of Royal Master and Select Master shall be entitled to have the same conferred or communicated on their request and without charge; but candidates who shall hereafter receive the Royal Arch Degree shall, immediately thereafter, and in connection with the Royal Arch Degree, receive the Degrees of Royal and Select Master without additional charge.

The Grand Council was dissolved, and this plan was adopted in many jurisdictions, the General Grand Chapter having placed on record at Lexington, Kentucky, at the meeting of September 16, 1853, the following resolution:

Resolved, That this General Grand Chapter and the governing bodies of Royal Arch Masonry affiliated with, and holding jurisdiction under it, have no rightful jurisdiction or control over the Degrees of Royal and Select Master.

Resolved, That this General Grand Chapter will hereafter entertain no question or matter growing out of the government or working of these Degrees while in their present position.¹

All of the independent jurisdictions took similar action in the course of time and returned to the Council organization. The Grand Council of Mississippi at its session in 1888 adopted the following resolution:

Resolved, That the Grand Royal Arch Chapter hereby releases control of the Cryptic Degrees and recommends that the Grand Council of Royal and Select Masters resume its former jurisdiction of the Degrees.

That Chapters are hereby prohibited from communicating and conferring the Cryptic Degrees, recognizing the authority of the Grand Council in all matters pertaining to said Degrees.

In February, 1888, the Grand Council of Mississippi met, six of the officers being of those elected in 1877. Six Councils were represented.

¹ "Proceedings," General Grand Chapter, 1856, p. 317.

At the sixth triennial assembly of the General Grand Chapter, which met in Baltimore, Maryland, October 11, 1897, the following resolution was unanimously adopted:

Whereas, The report of Companion Josiah H. Drummond as Chairman of the Committee on Correspondence of the Grand Council of Maine for the year 1894, and the Address of Companion Frederic Speed, Grand Master of the Grand Council of Mississippi for the year 1895, present facts that conclusively show that a misunderstanding has existed in the minds of our Companions in Mississippi for some years past, as to the attitude of General Grand Council towards the Grand Council of Mississippi; therefore be it

Resolved, That the General Grand Council, through its Grand Master, extend to the Companions of the Grand Council of Mississippi its fraternal greetings and its best wishes for the prosperity of the Cryptic Rite in Mississippi.¹

There is also the further and significant reference in the minutes of this important occasion:

Most Illustrious Frederic Speed, Grand Master of the Grand Council of Mississippi, was announced and received with the Grand Honors, escorted to the East, and greeted by the Most Puissant Grand Master in a happy and felicitous manner.

Companion Speed thereupon addressed the General Grand Council in very eloquent language; thanking the Puissant Grand Master for the cordiality of his reception.

The above preamble and resolution were then read and Companion Speed spoke most impressively as follows:

Most Illustrious Sir and Companions: When I say that the reading of the resolution, which I have just heard, affords me the most sincere satisfaction and pleasure, I but feebly voice the emotions of my heart. If I know myself or the great-hearted men who comprise the Cryptic Masons of Mississippi, I can honestly say that we have taken no pleasure in the long estrangement which has unfortunately divided us, and I am sure they will receive with no less happiness than I now do, the message of peace and good will which comes to us, through the action of this most illustrious Body. Receive then, Sir, this right hand as a pledge, in their name, of reconciliation and peace, given with a determination to forget the past, and to strive in the bonds of friendship and brotherly love, with you, for the upbuilding of the temple of the Lord, letting the past bury its dead, and acting in the living present, heart within and God overhead. Whom God hath joined together, let no man put asunder.²

¹ "Proceedings," General Grand Council, 1897, p. 79.

² See above "Proceedings," p. 82.

Missouri

It has been said by very good authority, Companion Anthony O'Sullivan, that someone with powers from Companion Cross conferred the Select Degree in Missouri in the year 1818. The claim has also been made that the Royal Degree was introduced as early as 1828 by an adventurous Baptist preacher. In 1841 there were three Councils in the State: one in St. Louis, one at Hannibal, and the other at Weston, these being St. Louis Council, No. 1; Everton Council, No. 2, and Marion Council, No. 3. These Councils were numbered respectively, 7, 15, and 14, on the Illinois roster, the first being chartered by that Grand Council in 1857, the two others in 1863. At that time, 1841-42, Brother W. R. Singleton was in St. Louis and received the Royal and Select Degrees in St. Louis, about the time the Grand Council met. Immediately after the Grand Council closed he wrote up and recorded the transactions of the Grand Council.

These bodies became extinct except St. Louis Council, No. 1, which merged with Hiram Council, No. 10, July 17, 1883, becoming Hiram Council, No. 1. This was from a second organization, of 1856, as St. Louis Council, No. 1, uniting with Hiram Council in 1883 was granted a Charter by the Grand Council of Illinois in 1857. On May 21, 1864, a Grand Council was organized.

In 1848, Brother W. R. Singleton having gone to Independence to construct a local railroad, found the Council Degrees incorporated in the Chapter by the Charter, to be worked subsequent to the Royal Arch. The authority by which Independence Chapter, No. 12, R. A. M., was then conferring the Council Degrees was withdrawn by the Grand Chapter of Missouri in 1854, following the action taken to the same end by the General Grand Chapter.

Montana

The General Grand Council authorized the following Councils in Montana: Glenville, at Glenville, Dispensation issued, April 22, 1896, Dispensation annulled, September 24, 1900; Custer, at Miles City, Dispensation issued, April 24, 1896, Dispensation annulled, October 11, 1897; Adoniram, at Livingston, Dispensation issued, May 13, 1896; Dispensation annulled, September 24, 1900;

Mystic, at Bozeman, Dispensation issued, May 20, 1896, Dispensation surrendered, July 14, 1899; Zabud, No. 2, at Butte, Dispensation issued May 22, 1896, Dispensation annulled, October 11, 1897; Deer Lodge, at Deer Lodge, Dispensation issued, June 10, 1896, Dispensation annulled, September 13, 1897; Anaconda, at Anaconda, Dispensation issued, June 11, 1896, Dispensation annulled, October 11, 1897; Hellgate, at Missoula, Dispensation issued, September 1, 1896, Dispensation annulled, September 24, 1900; Hiram, at Kalispell, Dispensation issued, September 2, 1896, Dispensation annulled, October 11, 1897; Tyrean, No. 3, at Missoula, Dispensation issued, May 6, 1909, Chartered, November 9, 1909.

The Grand Council of Montana was organized as a constituent member of the General Grand Council at Butte on March 29, 1910, by the following Councils: Helena Council, No. 1, at Helena; Butte Council, No. 2, at Butte, and Tyrean Council, No. 3, at Missoula.

Helena Council, No. 1, was organized under a Dispensation from the Grand Council of California as No. 9 on the list of that State, the Dispensation being dated April 4, 1868, and the Charter, October 21, 1868.

Nevada

The General Grand Council authorized the organization of the following Councils in Nevada: Carson, at Carson City, Dispensation issued, September 3, 1896, Dispensation annulled, September 24, 1900; Mountain, at Virginia City, September 4, 1896, Dispensation annulled, October 6, 1903; Reno, at Reno, Dispensation issued, September 19, 1896, Dispensation annulled June 18, 1906; Eureka, at Eureka, Dispensation issued, September 21, 1896, Dispensation annulled, September 24, 1900; Nevada, No. 1, at Goldfield, Dispensation issued, June 1, 1907, Chartered September 10, 1912.

This last-named Council was officially constituted on November 9, 1912, by Companion Adams F. Brown, acting as Special Deputy for the General Grand Council. Brother Brown was Master of this Council for five years and then was Recorder. In his opinion the earlier Councils were started with too small a number of Companions and so were crippled from the start.

New Mexico

The following Councils were organized by the General Grand Council, namely: Deming, No. 1, at Deming, Dispensation issued, May 11, 1887, Chartered, November 19, 1889; this Charter was annulled, November 9, 1909; Las Vegas, at Las Vegas, Dispensation issued, March 16, 1895; Dispensation annulled, October 11, 1897; Santa Fe, at Santa Fe, Dispensation issued, May 1, 1895, Dispensation surrendered, November 28, 1899; Hiram, at Albuquerque, Dispensation issued, May 7, 1895, Dispensation annulled, October 11, 1897; Alpha, at Raton, Dispensation issued, May 11, 1895; Dispensation annulled, October 11, 1897.

Nebraska

Omaha Council, No. 1, at Omaha, was organized, July 8, 1867, under a Charter from the Supreme Council of the Southern Jurisdiction, Ancient and Accepted Scottish Rite. Alpha Council, No. 2, at Nebraska City, was organized by a Charter from the same authority, November 10, 1868. Furnas Council, No. 3, at Brownville, and later on located at Auburn, received a Dispensation dated April 25, 1871, from the Grand Council of Kansas. The Grand Council of Nebraska was formed by delegates from these three Councils, November 20, 1872. From 1875 to 1886 the Council Degrees in Nebraska were under the control of the Grand Chapter of Royal Arch Masons, the Grand Council resuming the control of them on March 9, 1886. At a special assembly of the Grand Council held on June 18, 1889, the action of a majority of the Councils voting in favor of the Grand Council becoming a constituent member of the General Grand Council was duly ratified.

New Hampshire

August 5, 1815, four brethren organized Tyrian Council of Royal Masters at Hopkinton, to confer the Degree upon Royal Arch Masons. Companion Jeremy L. Cross, about August 19, 1817, visited Hopkinton and conferred the Degree of Select Master upon several members of Tyrian Council. A Charter was sent to these brethren under that date but the document miscarried and the Council was not organized until 1819. The two Councils

were combined into the Tyrian Council of Royal and Select Masters in 1822 which died in 1827 during the anti-Masonic period. Probably before 1819 Companion Benjamin Gleason "assisted the Companions at Portsmouth" to form a Council of Royal Masters under the name of Guardian Council. There was a "Select" Council in 1819 which in 1821 became Guardian Council of Royal and Select Masters. Washington Council, at Hanover, was formed before April, 1822, and Columbian Council, at Claremont, on April 15, 1822. The four Councils joined in forming a Grand Council, July 9, 1823. This body established a council at Keene, Pythagorean Council at Sandbornton, and Orphan Council at Concord. All these Masonic bodies ceased working from 1835 to 1855. The Grand Council of Connecticut issued a Dispensation and later granted a Charter, May 12, 1857, to Adoniram Council, at Manchester. Orphan Council resumed labor, August 28, 1855; Columbian Council, December 13, 1856, and these with Adoniram Council formed a Grand Council, June 11, 1862.

New Jersey

New Brunswick Council, No. 12, was chartered by the Grand Council of Pennsylvania, Dispensation issued in 1856, and a Warrant granted on June 23, 1860. Permission was given this Council on June 12, 1861, to withdraw from the Grand Council of Pennsylvania for the purpose of forming the Grand Council of New Jersey. This Council is now known as Scott Council, No. 1, of New Jersey. Kane Council, No. 11, was chartered by the Grand Council of New York, the Warrant being granted, June 5, 1860. This Council is now Kane Council, No. 2, Gebal Council, No. 14, of Trenton, was chartered by the Grand Council of Pennsylvania, Dispensation issued on March 15, 1860, Council organized on May 29, 1860, and Warrant granted, June 23, 1860. Permission was, on June 14, 1861, given this Council to withdraw from the Grand Council jurisdiction of Pennsylvania and representatives of these three Councils met in Convention at New Brunswick, November 26, 1860, and at this meeting Most Puissant Nathan O. Benjamin, Grand Master of the Grand Council of New York was chosen to preside, and Companion Joseph H. Hough, Deputy Master of Gebal Council, was elected as Secre-

To all whom it may concern:

Imprest with a perfect conviction that a knowledge of the misteries of the degree of Royal Arch are eminently promoted by a knowledge of those revealed in the Council of Select Masons; and Whereas, the said degree of Select is not so extensively known as its wants and the good of the Craft require.—Therefore Know Ye, That reposing especial confidence in my beloved and trusty Companion, Jeremy L. Cross, I do hereby, by the high powers in me vested, authorize and empower him to confer the said degree as follows (viz.): In any place where a regular chapter of Royal Arch Masons is established, the Officers or Members approving, he may confer said degree according to its rules & regulations, but only on Royal Arch Masons, who have taken all the preceding degrees, as is required by the General Grand Chapter. When a competent number of Select Masons are thus made, he may grant them a warrant to open a Council of Select and confer the degree and do all other business appertaining thereto.

Given under my hand and Seal at Baltimore, the 27th day of May, A. D. 1817, and in the year of the Dis. 2817.

Sigm Philip L. Eckel.

Thrice Illustrious & Grand Puissant in the Grand Council of Select at Baltimore & Approved as G. G. Scribe.

Approved and attested as Ill. in the Grand Council.

H. Wiles.

tary. A Grand Council was opened in Ample Form and the Grand Council of New Jersey became a reality.

New York

On September 2, 1810, a meeting of Royal Masters was held in St. John's Hall, in New York City, and a Council was opened, with Companion Thomas Lownds presiding. The brethren resolved to name the Council as Columbian Grand Council, No. 1, of Royal Master Masons for the City of New York. Thomas Lownds was elected and installed Thrice Illustrious Grand Royal Master. This pioneer Council was regarded as the authority, for the evening of December 6, 1817, a petition was received from a Council organized in Boston, asking the sanction of Columbian Grand Council. This was granted on December 22, and Companion Benjamin Gleason was recognized as T.:Ill.:Royal Grand Master of the new Council.

Where Brother Lownds and his associates received these Degrees is not mentioned in the minutes of Columbian Grand Council. While at the first meeting officers were elected and installed, there is no reference to any installing officer whose authority might be sought by us. Evidently the organization was, as is stated by Companion George McGown,¹ a self-constituted body. The Degree of Royal Master was worked until December 22, 1817, when a Super-Excellent Masters Lodge was opened and that Degree conferred. The two Degrees continued to be worked until November 25, 1821, when Brother Lownds opened a Select Masters Council and conferred that Degree upon ten applicants. The Select Masters Council proposed to unite with Columbian Council and this was done by resolution on December 2, 1821. Thereafter the three Degrees seem to have been conferred in the following order: Royal Master, Super-Excellent Master, and Select Master.

Other Degrees were worked occasionally. Thus we find mention of the Knights of the Round Table, December 5, 1810, and this Degree was worked on December 7, 1810. A Chapter of Illustrious Knights of the H. O. of the Garter was opened by Grand Prelate Lownds on March 4, 1811, and the Degree was conferred. At a Grand Chapter of the Ill. and Invincible Order

¹ Introduction, "History of the Grand Council, R. & S. M., State of New York," 1906.

of Knights of the Garter several Companions were installed Knights of the Order of St. George of Cappadosia.

Brother Lownds continued to preside over the Council and on January 18, 1823, the following resolution was adopted:

Resolved, That it is expedient to form a Grand Council of Royal Master Masons and Select Masons for the State of New York, and that the Thrice Illustrious Past Royal Master Thomas Lownds be requested to call a Convention of all the Present and Past Grand Royal Masters, Deputy Grand Masters and Grand Wardens, in this city, in order to carry into effect the formation of a Grand Council.

The Convention assembled on January 25, and Companion Lownds was elected the Most Illustrious Royal Grand Master. A Constitution was adopted, February 1. The body started out with the one subordinate, Columbian Council, No. 1, though that Council was originally named a Grand Council and as in the case of the Boston Council acted with such authority. The Grand Council was consolidated in 1860 with another Grand Council organized, May 27, 1854, by representatives of Washington, Pennell, and Oriental Councils warranted by the Grand Council of Connecticut.

North Carolina

The first Grand Council was formed at Fayetteville, June 21, 1822. At the Convention for the organization of this body five Councils were represented, they having all been chartered by the Supreme Council of the Southern Jurisdiction. An effort to incorporate the Degrees with the Chapter did not succeed. The Grand Chapter had endeavored to control the Degrees, but in 1859

Resolved, That this Grand Chapter, after due consideration, hereby disclaims for itself and subordinates any and all control over the Royal and Select Master's Degrees.

The Supreme Council of Southern Jurisdiction chartered through Dr. A. G. Mackey, he acting as agent, three Councils, and a Grand Council was organized June 6, 1860. In consequence of the Civil War no meeting was held until 1866. This body was dissolved in 1883, and the Degrees were turned over to the Grand Chapter which conferred them in its subordinate bodies after the Most Excellent and before the Royal Arch. In 1887 the Grand Council was reorganized.

Ohio

Companion Jeremy L. Cross, probably late in 1816, was in Ohio conferring the Select Degree and as was his custom forwarded in 1817 a Charter for a Council at Chillicothe but nothing appears of the organization of that body. A Charter was issued by the Grand Council of New York in 1827 for a Council at Cleveland but as the signer to the petition soon threw in his lot with the opponents of Freemasonry and became a notorious lecturer against the Craft we can understand the failure to erect a Council in that city at the period in question. Companion Josiah H. Drummond tells us that Brother Cross was in Baltimore early in August, 1816. After a stay of a week Companion Cross started through Western Pennsylvania and Ohio as far as Louisiana and thence he returned to Baltimore on May 16, 1817. Among his papers is the copy of a letter to Davis Embre, of Cincinnati, in regard to matters pertaining to the Select Masters Degree. This was written at Philadelphia sometime in September, 1817.

Companion John Barker, of the Southern Supreme Council, also labored in Ohio, 1827 and 1828, and five of the Councils organized by him met on January 6, 1830, and formed a Grand Council.

North Dakota

The General Grand Council authorized the following Councils: Fargo, No. 1, at Fargo, Dispensation issued, February 12, 1889, chartered, November 19, 1889; Hilkieh, No. 2, at Jameston, Dispensation issued, September 1, 1893, chartered, August 21, 1894, Charter surrendered, March 10, 1902; Hiram, at Valley City, Dispensation issued December 31, 1895, Dispensation annulled, September 24, 1900; Rae, at Grand Forks, January 2, 1896, Dispensation annulled, September 17, 1897; Zabud, at Devils Lake, Dispensation issued, January 3, 1896, Dispensation annulled, October 11, 1897; Towner, at Towner, Dispensation issued, January 6, 1896, Dispensation annulled, October 6, 1903; Adoniram, at Fargo, Dispensation issued, February 15, 1896, Dispensation annulled, September 24, 1900; Damascus, at Wahpeton, Dispensation issued, February 18, 1896, Dispensation annulled, October 11, 1897; Mizpah, at Park River, Dispensation

issued, March 16, 1896, Dispensation annulled, October 11, 1897; Tyrean, at Lisbon, Dispensation issued, April 6, 1896, Dispensation annulled, September 24, 1900; Lebanon, No. 2, at Rugby, Dispensation issued, February 21, 1914, chartered, August 31, 1915; Adoniram, No. 3, at Edgely, Dispensation issued, December 21, 1914, chartered, August 31, 1915.

The Grand Council of North Dakota, as a constituent member of the General Grand Council, was organized on March 20, 1916. The Convention for that purpose was participated in by representatives of the following Councils: Fargo, No. 1; Lebanon, No. 2, and Adoniram, No. 3.

Oklahoma

The following Councils were organized by the General Grand Council: Oklahoma, No. 1, at Atoka, Dispensation issued, November 5, 1883, Charter granted, September 29, 1886; Muskogee, No. 2, at Muskogee, Dispensation issued, May 5, 1894, Charter granted, August 21, 1894; Union, No. 3, at McAlester, Dispensation issued May 5, 1894, Charter granted, August 21, 1894. Representatives of the three Councils met at McAlester, November 5, 1894, agreeably to a Dispensation issued by the General Grand Master, John W. Coburn, to organize a Grand Council. Companion Robert W. Hills, of Oklahoma Council, presided, and Companion William Noble, of Union Council, officiated as Recorder. A Constitution was adopted and officers elected. The change of name from "Indian Territory" to "Oklahoma" was recommended, and this was adopted at the Grand Council Assembly, April 22, 1908, following the admission of the Territory to Statehood.

Grand Master James A. Scott announced in his report, April 21, 1910, his participation in the annual pilgrimage of Union Council to a hill that is aptly named Mount Moriah, northeast of McAlester, where the Cryptic Rite is performed. He recommended that this become a State affair. The hill is about two hundred feet high and ten acres at the summit were acquired by the Masonic organization on which two stone buildings were erected, at a cost of \$30,000, for conferring the Council Degrees.

Oregon

By authority of the General Grand Master of the General Grand Council, Companion A. H. Hodson was authorized to convene not less than five Royal and Select Masters, and to confer the degrees upon not exceeding nine Royal Arch Masons. This was done for the organization of Pioneer Council, No. 1, at McMinnville, for which a Dispensation was issued, September 1, 1881, and a Charter, August 14, 1883. A Dispensation was issued to Oregon Council, No. 2, at Corvallis, April 5, 1882, and a Charter granted, August 14, 1883. Washington Council, No. 3, at East Portland, received no Dispensation but was chartered, August 14, 1883.

Delegates from the three Councils convened on February 3, 1885, and formed a Grand Council for Oregon under the jurisdiction of the General Grand Council, the Dispensation from General Grand Master George M. Osgoodby being dated, December 15, 1884.

Pennsylvania

On December 6, 1847, a Grand Council of Royal and Select Masters was organized for Pennsylvania by representatives of the following Councils: Washington, No. 1, at Washington; Mount Moriah, No. 2, at Pittsburgh, and Lone Star, No. 3, at Texas. This Grand Council disbanded and was reorganized in 1854. Memoranda of meetings held in 1847, 1848, 1849, 1850, and 1851, were found in 1860 but complete records are missing. The interest became less active from 1851 to 1854 and on account of this indifference it was proposed to the Grand Council, in 1854, to turn the Degrees over to the control of the Council of Princes of Jerusalem. But this proposition was not approved by the representatives of the Councils at their meeting and on December 30, 1854, the Grand Council was reorganized as an independent jurisdiction not recognizing those who have received the Degrees in Chapters.

Philippine Islands

Oriental Council, No. 1, was organized at Manila by Dispensation issued on December 19, 1914, under the authority of

the General Grand Council, and the Council received a Charter from that body on August 31, 1915.

Rhode Island

A meeting of Royal Masters was convened in Providence, Rhode Island, March 28, 1818, and on May 19th, adopted this resolution:

Resolved, That the Degree of Select Master be attached to this Council.

Companion Jeremy L. Cross gave that Council a Charter in 1819. For many years during the anti-Masonic period this Council was idle, and meetings were not held until 1841. The Grand Councils of Massachusetts and Connecticut issued Charters to other Councils, Pawtucket Council, at Pawtucket, by the former authority in 1847, and Webb Council, at Warren, by the latter in 1860, and the Supreme Council of Northern Jurisdiction A.: A.:S.:R.: gave authority to confer the Degrees of Royal and Select Master under a Charter issued for a Lodge of Perfection at Newport, but in 1870 this power was revoked, a Grand Council independent of the General Grand Council having been organized on October 30, 1860, and from this Grand Council a Charter was obtained.

South Carolina

Much of the early history of the Cryptic Degrees in this State has already been given in the introduction to this chapter. The Supreme Council of the Southern Jurisdiction had great influence in the direction of the government of the Cryptic Rite in South Carolina. Nine Councils of Royal and Select Masons were chartered by that authority in the years of 1858 and 1859. The Supreme Council in 1860 waived its control, and a Grand Council was in that year regularly formed on February 15th. In 1880 the "Mississippi Plan" was adopted. However, in 1881, the Grand Council was reorganized and became a member of the General Grand Council.

South Dakota

The following Councils received Dispensations from the Officers of the General Grand Council: Alpha, No. 1, at Sioux Falls, Dispensation issued April 11, 1891, chartered, July 21, 1891; Omega, No. 2, at Salem, Dispensation issued, October 10, 1895,

chartered, September 24, 1900; Black Hills, No. 3, at Lead, Dispensation issued, March 12, 1907, chartered, November 9, 1909; Watertown, No. 4, at Watertown, Dispensation issued, January 22, 1912, chartered, September, 10, 1912; Huron, No. 5, at Huron, Dispensation issued, March 5, 1912, chartered, September 10, 1912; Lakota, at Deadwood, Dispensation issued, September 7, 1895, Dispensation annulled, October 11, 1897; Black Hills, at Hot Springs, Dispensation issued, September 9, 1895, Dispensation annulled, October 11, 1897; Zabud, at Yankton, Dispensation issued, September 25, 1895, Dispensation annulled, October 11, 1897; Scotland, at Scotland, Dispensation issued, October 1, 1895, Dispensation annulled, October 11, 1897; Hiram, at Canton, Dispensation issued, October 30, 1895, Dispensation expired, October 11, 1897; Koda, at Flandreau, Dispensation issued, October 31, 1895, Dispensation surrendered, July 31, 1897; Brookings, at Brookings, Dispensation issued, November 1, 1895, Dispensation annulled, October 11, 1897; Aberdeen, at Aberdeen, Dispensation issued, November 4, 1895, Dispensation annulled, October 11, 1897; Adoniram, at Webster, Dispensation issued, November 6, 1895, Dispensation annulled, October 11, 1897; Emanuel, at Milbank, Dispensation issued, November 14, 1895, Dispensation annulled, October 11, 1897; Mitchell, at Mitchell, Dispensation issued, November 28, 1895, Dispensation surrendered, October 8, 1897; Oriental, at Pierre, Dispensation issued, December 12, 1895, Dispensation annulled, October 11, 1897; Mystic, at Huron, Dispensation issued, December 30, 1895, Dispensation annulled, October 11, 1897; Faulk, at Faulkton, Dispensation issued, December 31, 1895, Dispensation annulled, October 11, 1897.

Past General Grand Master Andrew P. Swanstrom was commissioned a special Deputy by the General Grand Master, Edward W. Wellington, to preside over the Convention of representatives of the chartered Councils held on June 9, 1916, to organize a Grand Council. Companion Swanstrom constituted the new Grand Council and installed its officers.

Tennessee

A fire in 1856 destroyed some very valuable records of the early development of the Cryptic Rite in this State. However,

the following facts are established: A Charter was granted to Nashville Council, No. 1, at Nashville, by Companion John Barker, who appended to his name the titles of "K. H., S. P. R. S., Sovereign Grand Inspector General of the Thirty-Third Degree, and General Agent of the Supreme Council in the United States of America." This Charter named nine Companions who met and formed an organization on August 14, 1827. This Council has ever since had a continuous existence. The original Charter is preserved and hangs in its hall. A number of Councils were afterwards organized in the State although the records are not available to prove where they obtained their authority to work. For over twenty years, or until October 13, 1847, these Councils ran on regularly and independently, but on this date a Grand Council was organized which has met regularly ever since with the exception of three years during the Civil War when no meetings were held.

Texas

The minutes of Columbian Council, No. 1, of New York City, show that on July 29, 1847, the three Degrees were conferred upon John N. Reed and Ebenezer B. Nichols, of Houston Chapter, No. 8, at Houston, Texas, by the Grand Council. "These brethren, with Companion William D. Smith, later on received a Warrant from the Grand Master for the formation of Houston Council, No. 10, of Houston, Texas, which action was ratified at the meeting of Janaury 31, 1848."¹ Councils were organized by the Grand Councils of Kentucky and Alabama, from 1847 to 1856, at Austin, as No. 12, and Coleman Council at Marshall. June 23, 1856, these three Councils met at Huntsville and the delegates organized a Grand Council which numbered the above three Councils as Nos. 1, 2 and 3. This Grand Council existed until 1865 and organized Councils up to 21. At the Convention called to form this Grand Council, the Committee on Credentials report only representatives from the three above-named Councils, yet the record of those present includes "Companion Wm. T. Austin" of Galveston Council, at Galveston. The report is also signed by "Wm. T. Austin for Committee." Companion Austin was named as one of the Committee to draft a Constitution, and the next day

¹ "Centennial Souvenir," Columbian Council, No. 1, New York City, 1910, p. 29.

was elected Grand Marshal. His name appears in the reports of later assemblies, yet Galveston Council when it finally received a Charter was assigned No. 16, and this not until 1859.

The Grand Council took steps in 1864 toward surrendering control of the Degrees to the Grand Chapter, Royal Arch Masons, of Texas. This proposition was accepted in 1865, and until December 3, 1907, the Degrees were conferred in Councils "appendant to Chapters." However, on that date in 1907 the Grand Council reassembled at Waco and resumed control of the Degrees. The Grand Council also applied for recognition by the General Grand Council, but retaining independence, and this was accorded, November 9, 1909. Worthy is it of note that after being in 1865 "closed forever," this Grand Council was "rehabilitated" in 1907, the Grand Master, Companion R. M. Elgin, who signed the closing record in 1865, signing also the call for the 1907 assembly, forty-two years later.

Utah

Dispensations were issued by the Grand Officers of the General Grand Council to form Councils in Utah, namely:

Utah, No. 1, at Salt Lake City, Dispensation granted on February 13, 1892, chartered August 21, 1894, and constituted by Special Deputy, Companion Boyd Park, October 30, 1894.

Summit, at Park City, Dispensation granted, September 2, 1895, and surrendered, September 20, 1897.

The Dispensation to form Utah Council granted authority to Companions A. Scott Chapman, Henry Budgetford, and Edwin Copperfield to communicate the Degrees.

Vermont

After Companion Jeremy L. Cross had made his tour in the South and West he was in Vermont in July, 1817. In a letter from Haverhill, New Hampshire, he says:

I made no further tarry until I arrived at Windsor, Vermont, where I established a Council of Select Masons. They, finding that the Degree was full of information, and that it could not be given antecedent to that of the Royal Arch, wished for a Warrant to empower them to confer it, upon which I granted them one.

Companion Cross was made a Royal Arch Mason in Champlain Chapter, No. 1, at St. Albans, Vermont, July 11, 1815, while engaged as a lecturer to the Lodges.

Companion Drummond claims that the first permanent body of Select Masters was the Council formed by Brother Cross at Windsor, Vermont, July 5, 1817. The Charter granted to the Council at Windsor is in the possession of the Grand Council of Vermont and is dated August 13, 1817. He founded a Council at Bradford, also, in 1817.

By himself or by his Deputy, John H. Cotton, Companion Cross organized nine Councils.

The Warrant of the Council at Bennington having been preserved, we give it as follows:

To all whom these presents may come, GREETING:

Know ye, that by the high powers in me vested by the Thrice Illustrious and Grand Puissant in the Grand Council of Select Masters, held at the City of Baltimore, in the State of Maryland, North America, I do hereby constitute and empower the within named Companions to form themselves into a regular Council of Select Masters, and I do hereby appoint my worthy Companion Samuel S. Young to be first Thrice Illustrious Grand Master, Zacheus Hovey, to be first Illustrious Deputy Grand Master, and Oliver Abell to be the Principal Conductor, and I do grant them full power, with their constitutional number, to assemble, open, and confer the Degree of Select Master, and do all other business appertaining to said Degree, for which this shall be their Warrant, until revoked by the Grand Puissant. And I do further direct said Council to hold its meetings at Bennington, Bennington County, and State of Vermont. Given under my hand at Bennington this twenty-third day of May, A.D. 1818, and of the Discovery 2818.

Signed

JOHN H. COTTON,

Acting Deputy Puissant in Grand Council.

These Councils continued until about 1826 to 1828. During the Morgan anti-Masonic period, like all other branches of Freemasonry, nothing was done in the Cryptic Rite. A reorganization of the Councils took place in 1849, under their original warrants. Four of these Councils organized a Grand Council, August 10, 1854. Vermont united in 1877 with the General Grand Council.

Virginia

Grand High Priest J. K. Stapleton at the annual Convocation of the Grand Chapter of Maryland in 1827 submitted some documents "upon the subject of the institution of the Select Degree inde-

pendent of the Grand Royal Arch Chapter." These were referred to a Committee which recommended that a circular be sent to the several Grand Chapters regarding the matter. The Grand Chapter of South Carolina in reply mentioned the establishment at Charleston of a Grand Council of Princes of Jerusalem, February 20, 1788, by Brothers Joseph Myers, Barend M. Spitzer, and A. Forst, Deputy Inspectors General. The letter of the Grand Chapter Committee continues as follows:

Your Committee are informed that the above-named Brother Myers, previously to his return to Europe, while pursuing his mercantile concerns, resided some time in several of the cities of Virginia and Maryland, where he communicated a knowledge of the Degrees in question.

Companion Jeremy L. Cross established a Council of Select Masters in December, 1817, in Richmond. Brother James Cushman, acting under authority from Companion Cross, later on founded Councils in other places. The Warrants issued by Brother Cross were after the same style as first adopted, but the presumption has been accepted that those granted by Companion Cushman were for Councils of Royal and Select Masters.

A Grand Council was formed in December, 1820, and often failed to meet, as in the troublous Morgan times, 1829 to 1839, and in 1841 was dissolved, and then the Degrees were remanded or rather turned over to the Chapters, where they remained. These Degrees are conferred in the Chapter preceding the ceremony of the Royal Arch.

Washington

The General Grand Council by its Officers issued Dispensations to organize Councils as follows: Tacoma, No. 1, at Tacoma, Dispensation issued, February 9, 1891, chartered, July 21, 1891; Colfax, No. 2, at Colfax, Dispensation issued, June 2, 1893, chartered, August 21, 1894; Mt. Baker, No. 3, at New Whatcom, Dispensation issued, June 14, 1893, chartered, August 22, 1894; Spokane, No. 4, at Spokane, Dispensation issued, July 8, 1893, chartered, August 21, 1894; Pomeroy, No. 5, at Pomeroy, Dispensation issued, July 16, 1893, chartered, August 22, 1894; Zabud, at Walla Walla, Dispensation issued, December 8, 1894, and was chartered on June 8, 1896, by the Grand Council of the State of Washington.

The first of these Councils were by a Dispensation of the General Grand Master, issued May 31, 1895, assembled at Tacoma by their representatives, June 5, 1895, for the organization of a Grand Council and by the adoption of a Constitution and the election of their Officers were duly and regularly constituted, and the Officers installed by the Special Deputy, Elijah M. Beatty, and so reported to the General Grand Recorder.

Zabud Council, No. 6, at Walla Walla, had a Dispensation from the General Grand Council in 1894 and was reported for 1895. This Council became a constituent, under a Charter, of the Grand Council of the State.

Wisconsin

The Grand Council of Ohio chartered three Councils in Wisconsin, and a Grand Council was organized by the delegates of these three Councils on October 28, 1857. This Grand Council, with the exception of the year 1860, met annually until 1878. On March 11th of that year, by previous arrangement and consent, the Degrees of the Council were turned over to the control of the Grand Chapter. In 1881 a Grand Council was again organized by delegates from forty-nine Councils. The Grand Council of Wisconsin, organized as an independent body, had nevertheless the recognition of the General Grand Council as a non-participating Grand Council.

Wyoming

The following Dispensations were issued by the Officers of the General Grand Chapter, namely: Cheyenne, at Cheyenne, Dispensation issued, June 24, 1895, Dispensation annulled, October 11, 1897; Laramie, at Laramie, Dispensation issued, July 4, 1895, Dispensation annulled, October 11, 1897; Zabud, at Evans-ton, Dispensation issued, September 2, 1895, Dispensation annulled, October 11, 1897; Tyrus, at Green River, Dispensation issued, September 3, 1895, Dispensation annulled, October 11, 1897; Sheridan, at Sheridan, Dispensation issued, May 12, 1896, Dispensation annulled, October 11, 1897; Wyoming, No. 1, at Caspar, Dispensation issued, May 1, 1918, chartered, September 30, 1918.

CHAPTER ONE HUNDRED TWO

HISTORY OF THE GRAND AND SUBORDINATE COMMANDERIES IN THE SEVERAL STATES AND TERRITORIES OF THE UNITED STATES



THE records of the early Conclaves of the Grand Encampment Knights Templar of the United States of America are the only sources of any definite information in regard to the introduction of the Templar Order into the several Masonic jurisdictions. Brother Wm. R. Singleton has shown the difficulty in arriving at accurate details when assembling information and has referred the reader to the statistical tables in the *Grand Encampment Proceedings* for 1880 and 1895 for comparison of the dates of organization of the several Grand Commanderies to prove the justice of his criticism. We realize the force of his claim while we frankly admit the excellence of the intentions prompting the various Recorders in all their undertakings and we know also how easily dates become defective no matter how much care is given to them. We have endeavored faithfully to gather all the facts upon record, to give a truthful account of the formation of the subordinate bodies, and the organization of the Grand Commanderies in the several jurisdictions. While all this has been a difficult labor, there has been mingled with the task quite a pleasurable sensation in traveling over the "sacred ground" of "Templarism." Our "pilgrimage" has yielded much satisfaction in making the acquaintance of so many distinguished knights who wrought zealously and well. They have built an institution, which from the small beginnings of the 18th century, resulted in one of the most magnificent "Orders" the world has ever witnessed.

The Knights Templar Order, as now constituted in the United States, has no rival. We may well recall, says Brother Singleton, the proposal of that distinguished Templar, Frater John Q. A.

Fellows, that to emphasize its influence for good the Grand Encampment should carry out his design to make the City of Washington the permanent headquarters, and erect such a Temple as would be commensurate with the dignity and importance of the Magnanimous Order of Knights Templar of the United States of America.

Alabama

The Grand Commandery of Knights Templar for the State of Alabama was organized on December 1, 1860, by five Commanderies, though at the actual organization the representative of Washington Commandery, No. 1, was absent. The Commanderies forming the Grand Commandery were as follows:

Washington, No. 1 (Marion), located at Marion. Chartered in 1844, this Commandery after the organization of the Grand Commandery sent representatives to that body until the year 1876, when the Charter was forfeited.

Mobile, No. 2, at Mobile; formed on April 7, 1848, and chartered on May 8, 1851.

Tuscumbia, No. 3, at Tuscumbia; formed on August 1, 1848; and chartered on October 12, 1850.

Montgomery, No. 4, at Montgomery; formed on October 17, 1850; and chartered on September 19, 1853.

Selma, No. 5, at Selma; formed on May 15, 1838; and chartered on September 16, 1859.

Alaska

Alaska Commandery, No. 1, at Fairbanks, was authorized by the Grand Encampment Knights Templar of the United States on August 14, 1913.

Arizona

The Grand Commandery of Arizona was formed by Warrant from the Grand Encampment of the United States on November 16, 1893. Past Eminent Commander, Sir George J. Roskrige, acting as proxy for Sir Hugh McCurdy, Grand Master of Knights Templar, called together on November 14, 1893, in the Asylum of Phoenix Commandery, No. 3, at Phoenix, the representatives of the three chartered Commanderies. A Constitution was adopted

and the Grand Officers elected. The following day at the same place the Grand Officers were installed by Sir George J. Roskruge, who declared the Grand Commandery then assembled at the first Annual Conclave to be duly constituted.

The first Commandery was Arizona, No. 1, at Tucson, Pima County, which was formed by Dispensation February 22, 1883,¹ and was chartered on August 23, 1883.

Then followed the organization of these Commanderies:

Ivanhoe, No. 2, at Prescott, Yavapai County, by Dispensation, September 30, 1892, and chartered, August 11, 1892.

Phoenix, No. 3, Phoenix, Maricopa County, by Dispensation, October 7, 1892, and chartered, August 11, 1892.

Arkansas

The Grand Commandery of Arkansas was constituted, May 25, 1872.

The first Commandery organized in Arkansas was Hugh de Payens, No. 1, at Little Rock, December 20, 1853, which received a Charter, September 10, 1856.

Bertrand de Guesclin, No. 2, at Camden; Dispensation issued, April 13, 1867; chartered, September 10, 1868.

Jacques De Molay, No. 3, at Fort Scott, Dispensation granted, December 30, 1868, and chartered, September 21, 1871.

Baldwin, No. 4, Fayetteville; Dispensation issued, April 28, 1871; chartered, September 21, 1871.²

California

The Grand Commandery of Knights Templar for California was organized, August 10 and 11, 1858, in the Asylum of San Francisco Commandery, No. 1, at San Francisco, under the Warrant of the then Grand Master of the Grand Encampment of the United States, Sir William B. Hubbard.

The first Commandery formed in California was San Francisco, No. 1, at San Francisco, November 10, 1852, and which was chartered on November 1, 1853.

¹ "Proceedings," Grand Encampment, 1883, p. 19.

² These Dispensations and Charters of the early Commanderies in Arkansas are respectively recorded in the "Proceedings," Grand Encampment, 1865, p. 114; 1868, pp. 30, 65; 1871, pp. 31, 224; 1868, pp. 13, 65.

Sacramento, No. 2, was organized at Sacramento, May 23, 1852, and chartered February 6, 1854.

Pacific, No. 3, was formed at Columbia, February 20, 1856, and chartered September 10, 1856.

Canal Zone

Canal Zone Commandery, No. 1, at Ancon, Panama, was authorized by the Grand Encampment of the United States on August 14, 1913.

Colorado

The Grand Commandery was constituted on March 14, 1876. The Commanderies taking part in the organization were:

Colorado, No. 1, at Denver; Dispensation granted, January 13, 1866, and chartered, September 10, 1868; constituted, January 26, 1869.

Central City, No. 2, at Central City; Dispensation granted, November 8, 1866, and chartered, September 18, 1868.

Pueblo, No. 3, at Pueblo; Dispensation granted, September 10, 1874, and chartered, December 3, 1874.¹

Connecticut

Published accounts of the early Knights Templar organizations in Connecticut have been conflicting and the particulars at hand were therefore courteously and critically examined for us by Past Grand Commander Eli C. Birdsey, afterwards Grand Recorder of the State. The accompanying facts are abstracted from our correspondence with Sir Eli C. Birdsey.

Sir Lucius E. Hunt in 1873, who was then one of the oldest members, was by vote of the Grand Commandery empowered to compile all the obtainable historical data and from this source of information we learn that the first Encampment in Connecticut was formed in Colchester in July, 1796, with an occasional meeting thereafter until September 5, 1803, when the Knights were granted a Charter from London. The *Proceedings* of the Grand Encampment for September 16, 1819, say:

Resolved, That a Charter of recognition be granted to the Encampment of Colchester in Connecticut.

¹ "Proceedings," Grand Encampment, 1868, pp. 12, 65; 1871, p. 29; 1874 and 1877.

New Haven Encampment was organized on November 5, 1825, by authority of the Grand Encampment of the United States. On January 23, 1827, there was presented to the same body a petition for an Encampment at Washington, Connecticut, to be known as Clinton Encampment. This petition was granted. Afterwards, this Encampment was removed to Norwalk.

On motion of Sir Curtis M. Doolittle in New Haven Encampment on April 27, 1827, the following action was adopted:

Voted that the M. E. Grand Commander, Generalissimo, Captain General, and Prelate, or their proxies, be delegates from this Encampment to join with other delegates from other Encampments in this State to form a Grand Encampment for the State of Connecticut, and that they have power to do all things necessary to promote this object.

The Grand Encampment of Connecticut was organized at New Haven by representatives from Washington, New Haven, and Clinton Encampments.

The records from this time onward to 1844 are lost and were probably destroyed by fire. But the *American Masonic Record* of September 22, 1827, published at Albany, New York, gives an account of the organization of the Grand Encampment which is as follows:

Pursuant to previous arrangements delegates from the several Encampments of Knights Templar of the State of Connecticut assembled at the Masonic Hall on the 13th of September, inst., and proceeded to form a Grand Encampment for the State. The following Sir Knights were duly elected officers: Sir John R. Watrous, Grand Master, etc.

The full list of elected officers is recorded in the above mentioned article.

Delaware

The pioneer Commandery formed in Delaware by the Grand Encampment of the United States was St. Johns, No. 1, at Wilmington; Dispensation issued March 10, 1868; chartered, September 18, 1868.

District of Columbia

The first Commandery organized in the District of Columbia was Washington, No. 1, in the city of Washington, December 1, 1824; chartered, January 14, 1825.

Columbia, No. 2, received a Dispensation, January 13, 1863, and a Charter on September 17, 1865.

Potomac, No. 3, in Georgetown, received a Dispensation, March 11, 1870, and a Charter, September 22, 1871.

De Molay, Mounted, No. 4, in Washington, received a Dispensation, February 19, 1872, and a Charter, December 2, 1874. This Commandery was mounted, but on May 10, 1915, was given permission by the Grand Commandery to strike out the word "Mounted" from its title and become a foot Commandery.

Orient Commandery, No. 5, in East Washington, received a Charter, August 29, 1895, and was constituted, October 19, 1895.

All of these Commanderies met in Convention January 14, 1896, and organized the Grand Commandery of the District of Columbia by authority of a Warrant of the Grand Encampment dated December 2, 1895.

Florida

De Molay Commandery, No. 1, at Quincy, was granted a Dispensation on March 17, 1851. The hall of this Commandery was destroyed by fire and on December 31, 1851, the Commandery was given permission by the Grand Encampment authorities to hold meetings at Tallahassee until suitable quarters could be secured at Quincy. The Dispensation of this Commandery was continued, September 19, 1853, and again extended on March 17, 1857, until the Triennial of 1859. No Charter is of record as being granted the Commandery and no reports were received from it by the Grand Encampment after 1858.

A Dispensation was issued to Baron Commandery, No. 3, at Key West, December 26, 1871, and a Charter granted, December 3, 1874. The last report made by this Commandery to the Grand Encampment was in July, 1891. The Commandery was revived by the Grand Commandery of Florida on April 26, 1906, and chartered, May 10, 1906.

The Grand Commandery was organized on August 15, 1895, by a Warrant dated August 1, 1895. Representatives of the following Commanderies took part in the organization of the Grand Commandery: Cœur de Lion, No. 1; Damascus, No. 2; Olivet, No. 4; Palatka, U. D., and Plant City, U. D.

Cœur de Lion Commandery, No. 1, at Warrington, was granted a Dispensation on June 20, 1868. At the Triennial of the

Grand Encampment of the United States, September 18, 1868, no report being received from this Commandery, the Dispensation was renewed "until a Charter may be issued under the direction of one of the first four officers." The Grand Master reported at the Triennial of 1871 that a Charter was granted this Commandery immediately after the Triennial of 1868, in accordance with the action of that body held on September 18, 1868. On December 3, 1874, this Commandery was authorized to move from Warrington to Pensacola.

Damascus Commandery, No. 2, at Jacksonville, was organized under a Dispensation dated May 18, 1870, and chartered, September 21, 1871.

Olivet Commandery, No. 4, at Orlando, was organized under a Dispensation dated March 17, 1887, and chartered, October 10, 1889.

Palatka Commandery, No. 5, at Palatka, was organized under a Dispensation, February 21, 1893; and Plant City Commandery, No. 6, at Plant City, was formed by Dispensation dated March 10, 1895. Both of these Commanderies were working under Dispensations at the time of the organization of the Grand Commandery and were granted Charters by the Grand Commandery of Florida on that date, August 15, 1895.

Georgia

The Grand Commandery was organized on April 25, 1860, by authority approved on September 16, 1859.

Georgia Encampment, No. 1, at Augusta, received a Dispensation dated in 1823, and was chartered May 5, 1823.

St. Omar, Commandery No. 2, at Macon; Charter was granted July 29, 1848, date of Charter, September 17, 1850.

St. Aldemar Commandery, at Columbus; Dispensation dated December 1, 1857, Charter dated, January 23, 1860.

Cœur de Lion Commandery, at Atlanta; Dispensation dated May 14, 1859, and chartered, September 7, 1859.

Hawaiian Islands

Honolulu Commandery, No. 1, at Hawaii, was organized under authority issued by the Grand Encampment of the United States on September 20, 1871.

Idaho

The Grand Commandery was organized, August 21, 1904, with the following Commanderies instituted in Idaho:

Idaho, No. 1, at Boise; Dispensation, May 24, 1882; date of Charter, September 13, 1882.

Lewiston, No. 2, at Lewiston, chartered, August 8, 1891.

Moscow, No. 3, at Moscow; chartered, August 8, 1891.

Gate City, No. 4, at Pocatello, chartered, August 27, 1895.

Cœur d'Alene, No. 5, chartered, November 21, 1901.

Illinois

The Grand Commandery was organized, October 27, 1857, by authority issued by Grand Master Wm. B. Hubbard of the Grand Encampment, September 15, 1857. The Commanderies actively represented at the organization of the Grand Commandery were Apollo, No. 1; Belvidere, No. 2, and Peoria, No. 3. The earliest subordinate Commanderies were: Apollo Encampment, No. 1, at Chicago, organized under a Dispensation, May 5, 1845, issued by Deputy Grand Master Joseph K. Stapleton of Baltimore, and chartered, September 17, 1847. The first Conclave was held on the forenoon of May 20, 1845, in the Masonic Hall, Loomis Building, corner of Clark and Water streets, Chicago. The name was changed from Apollo Encampment to Apollo Commandery on January 9, 1857.

Belvidere, No. 2, at Alton; organized by Dispensation, March 25, 1853, chartered November 1, 1853, and constituted, November 14, 1853.

Centre, at Decatur; organized by Dispensation, July 22, 1856. On November 1, 1856, Grand Master Wm. B. Hubbard extended the Dispensation and also changed the name from Centre Encampment to Central Commandery. A further Dispensation extending the authority was granted on September 19, 1859, and on November 3, 1859, another change of the name was made from Central Commandery to Beaumanoir Commandery, No. 9. This Commandery was chartered on October 23, 1860, and constituted on November 21, 1860.

Peoria, at Peoria; organized on July 25, 1856, chartered as No. 3, September 15, 1856, and constituted, December 1, 1856.

Freeport, No. 5, at Freeport; organized by Dispensation, June 10, 1857, and chartered, October 26, 1859. The Charter from the Grand Encampment was surrendered, and the Commandery accepted a Charter as No. 7 from the Grand Commandery on December 7, 1859.

At the Grand Commandery Conclave of 1858, Sir Hosmer A. Johnson presented a piece of the celebrated Charter Oak received from the Hon. Isaac W. Stewart of Hartford, Connecticut. This gift was afterwards made into a Patriarchal Cross for the use of the Grand Commanders as a Jewel of Office.

Indiana

The Grand Commandery of Indiana was organized on May 16, 1854, by authority of the Grand Encampment April 24, 1854. The Commanderies organized in Indiana were:

Roper, No. 1, at Indianapolis; by Dispensation, May 14, 1848, and chartered October 16, 1850.

Greensburg, No. 2, at Greensburg; by Dispensation, January 25, 1851, and chartered, September 19, 1853.

La Fayette, No. 3, La Fayette; by Dispensation, April 2, 1852, and chartered, September 19, 1853.

Fort Wayne, No. 4, at Fort Wayne; by Dispensation, May 13, 1853, and chartered, September 19, 1853.

*Indian Territory*¹

The Grand Commandery was instituted by authority of the Grand Encampment December 17, 1895, the Warrant being issued November 28, 1895, at Muskogee. The subordinate Commanderies of the Territory were:

Muskogee, No. 1, at Muskogee; organized by Dispensation, dated October 1, 1891, and chartered, August 11, 1892.

Chickasaw, No. 2, at Purcell; by Dispensation, dated May 31, 1894, chartered, August 29, 1895, and constituted, October 29, 1895.

McAlester, No. 3, at McAlester; by Dispensation, dated July 14, 1894, chartered, August 29, 1895, and constituted, October 14, 1895.

¹ See article on Oklahoma in this chapter.

On October 6, 1911, the Grand Commandery of the Indian Territory amalgamated with the Grand Commandery of Oklahoma and adjourned without date.

Iowa

The Grand Commandery of Iowa was organized on June 6, 1864, by authority of a Warrant issued by Sir B. B. French, Grand Master of the Grand Encampment, on October 27, 1863. The subordinate Commanderies were:

De Molay, No. 1, at Muscatine; organized by Dispensation, March 14, 1855, and chartered, September 10, 1856.

Palestine, No. 2, at Iowa City; by Charter issued at once, September 15, 1856.

Siloam, No. 3, at Dubuque; by Dispensation, February 9, 1857, and chartered, September 16, 1859.

Des Moines, No. 4, at Des Moines; by Dispensation, July 10, 1857.

Kansas

The Grand Commandery was constituted on December 29, 1868, by Warrant from Grand Master William Sewall Gardner, issued on December 2, 1868. The subordinate Commanderies were:

Leavenworth, No. 1, at Leavenworth; Dispensation issued, February 10, 1864; chartered, September 6, 1865.

Washington, No. 2, at Atchison; Dispensation issued, June 5, 1865, chartered, September 6, 1865.

Hugh de Payen, No. 3, at Fort Scott; Dispensation issued, April 13, 1867, chartered, September 18, 1868.

De Molay, No. 4, Lawrence; Dispensation issued, March 10, 1858, chartered, September 18, 1868.

Kentucky

Brother Charles Gilman, Grand Recorder, certified to the action of the Grand Encampment, under date of September 14, 1847, authorizing the forming of a Grand Commandery in Kentucky. The Grand Commandery was constituted at Frankfort on October 5, 1847, under this Warrant from the Grand Encampment. The subordinate Encampments or Commanderies were:

Webb, No. 1, at Lexington; authorized by Charter, granted at once, January 1, 1826. This Warrant was probably a Charter of Recognition as the Grand Recorder of the Grand Encampment of the United States possesses a copy of the original Proceedings of Webb Encampment and a list of Officers, By-laws, and list of Members as of January 1, 1819. We find that a Dispensation was issued, December 28, 1819, and a Charter on January 1, 1820.

A pamphlet history of Webb Encampment by Sir Frank H. Johnson, Grand Recorder of the Grand Encampment of the United States tells us that "In the summer of 1819, John Snow, Generalissimo of the General Grand Encampment and Thomas Smith Webb were evangelizing, Masonically, in the wilds of what was then 'the West,' but is now the great central State of Ohio. In July of that year, Webb died at Cleveland, Ohio, of apoplexy. John Snow continued the work. He was then Grand High Priest of Ohio, and had been deceived and defrauded by an Irishman who pretended to be a Knight Templar, and assisted, as one of those, in organizing an Encampment at Worthington, Ohio, in September, 1819. Snow came in pursuit of this man to Lexington, where he caused him to be advertised as a fraud and imposter. While in Lexington, Snow issued the Dispensation for organizing this Commandery, and named it after his lamented friend, 'Webb Encampment.' The Dispensation to this Commandery (Encampment) was issued by John Snow on the 28th day of December, 1819, to 'David G. Cowan, Esquire, Knight Templar, Knight of Malta, and Knight of the Red Cross.' This Dispensation is now in possession of Sir Frank H. Johnson."

Louisville, No. 2, at Louisville; organized by Dispensation, January 2, 1840, and was chartered, September 16, 1841.

Versailles, No. 3, at Versailles; organized by Dispensation, August 26, 1842, and chartered, September 12, 1844.

Frankfort, No. 4, Frankfort; authorized under a Dispensation November 4, 1846, and chartered, September 14, 1847.

Montgomery, No. 5, at Mt. Sterling; organized under a Dispensation issued some time between 1842 and 1847; and chartered, September 14, 1847.

The *Proceedings* of the Grand Encampment for 1847 show that it was

Resolved, That the Report of the Committee of Dispensations and New Encampments be so amended as to permit Frankfort and Montgomery Encampments to join in the petition for the formation of a Grand Encampment in the State of Kentucky.

But the proposition was rejected though of interest now in regard to the Templar history of that State.

There is no note of a Dispensation issued to Frankfort Encampment, but in the account current of the Grand Recorder of the Grand Encampment of the United States we find that Frankfort Encampment, Kentucky, paid for a Dispensation the sum of \$90, also that Montgomery Encampment did the same, and as in the latter case the tabular statement to be found on page 358, of the records, mentions that Dispensation as being issued between 1842 and 1847. Frankfort Encampment may have had the very same experience and the same dates would apply in that case.

Louisiana

The Grand Commandery of Louisiana was organized by the nineteen representatives of three Commanderies, Indivisible Friends, Jacques De Molay, and Orleans, assembled in the Asylum of Jacques De Molay Commandery, No. 2, at New Orleans, acting under a Warrant of the Grand Encampment, February 12, 1864.

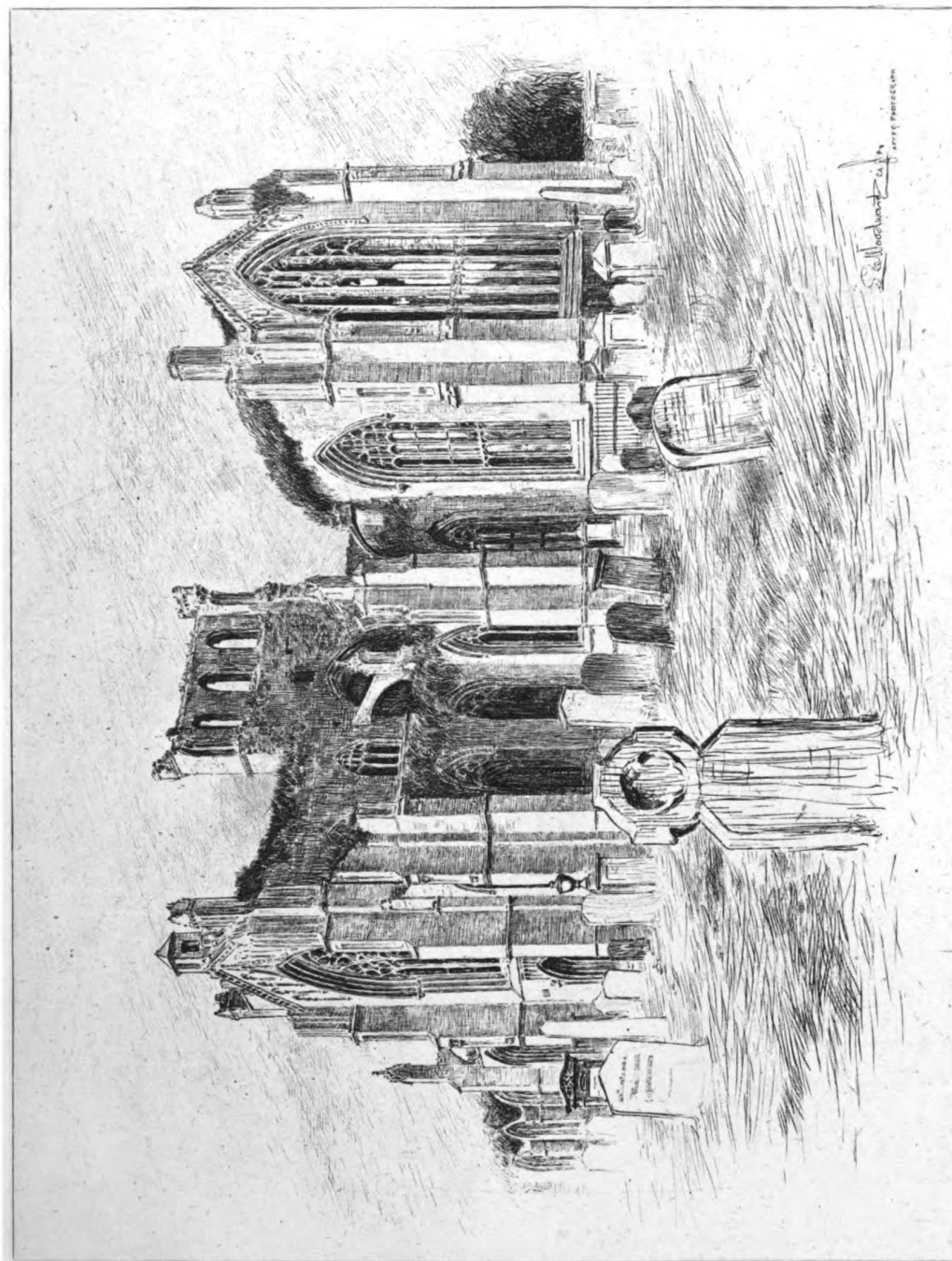
A Special Conclave of the Grand Encampment of New York was held on March 4, 1816, to consider an application for a Charter from Knights residing in New Orleans. The petition was dated January 7, 1816. A Charter that has been carefully preserved, was granted on May 4, 1816, empowering the brethren at New Orleans "to constitute Knights of the Red Cross, dub Knights Templars, create Knights of Malta, and to install Knights of the Christian Mark and Knights of the Holy Sepulchre." This Commandery was enrolled under the jurisdiction of the Grand Encampment of the United States on September 15, 1844, as Indivisible Friends Encampment, No. 1.¹

Jacques De Molay Commandery, No. 2, at New Orleans, was chartered, April 15, 1851.

Orleans Commandery, No. 3, at New Orleans, received a Charter in September, 1862, from the Grand Encampment of the United States.

¹ See Footnote, p. 358, "Proceedings," Grand Encampment, 1856.

MELROSE ABBEY



Maine

The Grand Commandery was constituted on May 5, 1852, for the State of Maine.

Maine Commandery, No. 1, at Gardiner, has the Charter date given in the *Proceedings* of 1856 as of March 17, 1827, but in the *Proceedings* of 1916 the date is recorded as May 14, 1821, a difference which a search among the archives of the Grand Recorder of the Grand Encampment of the United States was unable to correct.

Portland Commandery, No. 2, is the first one on the printed list of 1856, at Portland. The Dispensation was issued sometime between 1842 and 1847, probably in 1844, and the Commandery was chartered, April 30, 1847, according to the record in the *Proceedings* of 1865.

St. John's Commandery, No. 3, at Bangor; Dispensation issued, February 18, 1850, and chartered, September 17, 1850.

Maryland

The Grand Commandery of Maryland was constituted on January 23, 1871.

The first Commandery instituted in this State was Maryland, No. 1, at Baltimore. This Encampment, as it was then called, was chartered by the Grand Encampment of Pennsylvania on May 2, 1814, and it appears on the record of 1832 of the Grand Encampment of the United States. A resolution was passed admitting it under the jurisdiction of the Grand Encampment, and directing that its Charter be endorsed by the Grand Officers.¹

Baltimore Commandery, No. 2, at Baltimore; organized by Dispensation issued by Grand Master Sir William B. Hubbard, June 17, 1859, and was granted a Charter, September 16, 1859. This Commandery was constituted by Grand Master Sir Benjamin B. French, October 19, 1859.

We shall now follow the story of the Knights Templar Order in Maryland by Sir Edward T. Schultz, to whom all Freemasons are indebted for his four volumes of the history of our Fraternity in that State. One sad result of his labors was total blindness,

¹ "Proceedings," Grand Encampment, 1832, p. 32.

brought about by his constant and exacting search for the facts of Freemasonry in Maryland.¹

Brother Schultz says with the utmost candor of his researches:

The writer has for many years given much time and attention to the investigation of the origin of Encampment No. 1 of this city, and while he has been fortunate in obtaining documents which clearly establish the date of its organization, and many interesting facts in reference to its early history, he has not, he regrets to state, anything but *theories* to offer in regard to the source whence it emanated.

He had been furnished by the Grand Recorder of the Grand Commandery of Pennsylvania, Sir Alfred Creigh, with certified copies of several documents in his office, written in 1814 and 1815, from the Officers of Encampment No. 1, of Maryland to the Officers of the Grand Encampment of Pennsylvania, which had been recently formed and in which formation Encampment No. 1 had taken part and was then a constituent.

Sir Henry S. Keatinge was the delegate from Encampment No. 1, of Baltimore, at the organization of this Grand Encampment, and was elected Grand Standard Bearer; his name is also attached to the Minutes of a meeting of the Grand Encampment at Philadelphia when this brother officiated for the time as Grand Recorder.¹ Incidentally we note with much interest that on February 21, 1815, the Grand Recorder at Philadelphia registered on his books the names of 26 members of the Encampment, No. 1.²

One of the documents is a Charter of Recognition which allowed their claim to an original organization created long prior thereto. A letter from Sir Archibald Dobbin says, under date of April 20, 1814:

I am induced to state that this Encampment insists in receiving its Number and Rank according to the Date of its Institution, the complete organization of which took place in the year 1790.

¹ Past Grand Commander, Sir Edward Thomas Schultz, totally blind for fifteen years, born in Frederick, Maryland, on August 23, 1827, died at Baltimore in that State on March 11, 1893. He devoted eight years to the preparation of his "History of Freemasonry in Maryland," 1888, and was Chairman of the Committee on Correspondence of the Grand Lodge from 1887, and of the Grand Chapter from 1876 until his death, dictating his excellent reports to a Secretary, a keen and vigorous Masonic student unto the end.

² "History of Masonic Knights Templar in Pennsylvania," by Julius F. Sachse, 1919, pp. 68 to 85.

³ See above work on p. 89.

Therefore, we must class Maryland among the early jurisdictions where Templary had its origin. This Charter of Recognition, we must observe, was issued on May 2, 1814, to "*Encampment of Knight Templars*, No. 1, Maryland," thus showing that the demand made by the Encampment, to have its rank and number agreeable to the date of its institution, was admitted to be a valid claim by the Grand Commandery of Pennsylvania. Thereby the year 1790 was fully recognized to be the date of the *complete organization* of Encampment No. 1, of Maryland.

Sir Edward T. Schultz shows that this Encampment has had a continued existence from 1790 onward. There is a *facsimile* of a Templar Diploma which shows that this Encampment No. 1 was in 1802 attached to Washington Lodge, No. 3, as Royal Arch Chapters and Encampments of Knights Templar in those early days were generally, if not wholly, held under Warrants of Master Masons Lodges.

Webb's *Monitors* of 1802 and 1805 show three Encampments in Maryland, namely: Nos. 3, 13, and 24, and Sir Knight Schultz thinks they were Washington Lodge, No. 3; Concordia Lodge, No. 13; and Zion Lodge, No. 24; the first two located in Baltimore, and last in Havre de Grace, Cecil County.

There is shown also another *facsimile* Diploma issued by Encampment No. 1 to Philip P. Eckel, which Brother Schultz thinks indicates that the Encampment had severed its connection with Lodge No. 3 and had an independent organization. He says it must certainly have been as early as 1807, judging from a Masonic notice in the City Directory for that year, namely:

Maryland Encampment No. 1, Knights Templars, meets on the second Tuesday in every second month.

The copper plate from which this Diploma was printed is in the Archives of Maryland Commandery and was designed by Philip P. Eckel and engraved by John Bannerman. An old lady named Elizabeth Sadds, living in Baltimore in 1881, aged ninety-four years, informed Brother Schultz that she knew Bannerman well; that he came from Scotland in 1773 and was the first engraver who lived in Baltimore, and he died in 1809. The seal is the same on all the documents and was used until about 1814, when a new seal was made. This latter seal was used until 1854,

when the name was changed to its present title, "Maryland Commandery, No. 1."

Brother Schultz has only theories to suggest as to the source from which the Encampment was originally formed. From traditions among the old members of the Commandery it was supposed that the Orders came from San Domingo with immigrants from that island. He says:

We for a long time were inclined to believe that the Encampment originated in the Rose Croix Chapter "La Vérité," which was brought to Baltimore by the refugees from San Domingo; but the discovery of the 1802 Diploma would indicate that, at that time at least, the Encampment was held under the authority of a Master Masons Lodge.

The list of Degrees published by Cole is quoted by Brother Schultz as already mentioned by us. This list names the Orders of the Red Cross, Knights Templar, and Knights of Malta, said to have been conferred by the Sublime Lodges, at Charleston, New York, and Newport in 1816.

Sir William B. Hubbard, Grand Master, said: "I suppose that we owe the origin of Templar Masonry in the United States to a distinguished Sovereign Inspector of the Scottish Rite."¹ Brother A. G. Mackey thought that the Orders of Knighthood were introduced through the A.:A.:R.:, not the A.:A.:S.:R.:, that system dating only from 1801, while the Templar and Red Cross Degrees had both been worked as early as the South Carolina Patent shows, in 1783. Brother Robert Macoy, in his sketch of the Knights Templar of New York, says:

After a very careful examination of this important subject, we are impressed with the conviction that the introduction of the Order into this country was brought about somewhat in this wise: That a few Sir Knights, having received the Order in England, or Ireland, and having immigrated to this country, met together, as they became known to each other, by appointment, in a secluded place in New York and other parts of the country; and after testing each other by the best evidence in their possession, organized themselves into "Encampments" or "Conclaves," and assumed control of "territorial jurisdiction," conferred the Orders, elected officers, issued Diplomas, etc. . . . For the present, or until something more reliable than any "statement" yet presented can be accepted, we can offer nothing better as *authentic* history for the introduction of the Order of Knights Templar upon this Continent; nor do we deem it derogatory to the legitimacy of the "transmission" or of the merits of the

¹ Letter to Brother T. S. Gourdin.

system of Templarism, to admit these conclusions. During the early period of the institution there was no organized body that possessed absolute authority to issue warrants, hence it was recognized as legal for any number of Sir Knights, having the *inherent right*, to assemble in a secure place, apply the essential tests to each other, open an encampment, receive petitions and create Knights Templar.

Brother Schultz concurs, somewhat, in the *theories* of Sir Robert Macoy, which he thinks "most worthy of acceptance," and says:

In every instance in which there is a mention of the Templar Degree being conferred in this country prior to the year 1800, it is in connection with a Master Masons Lodge. St. Andrew's, of Boston, and St. Andrew's Lodge, of Charleston, as has been stated, conferred the Order — the former in 1769 and the latter in 1783. The early Encampments in Pennsylvania, Brother Creigh says, were held under Warrants of a Master's Lodge; and Encampment No. 1, of Maryland, as shown by the first Diploma, was attached to Washington Lodge, No. 3.

After the organization of the Supreme Council of the A.:A.: S.:R.: at Charleston, in 1802, the Inspector Generals took charge of all the Degrees having no governing head, and as was stated by Cole, above referred to, "the Sublime Lodges at Charleston, Albany, and Providence conferred as many as fifty-five Degrees."¹ After 1800, "Encampments were formed by Knights who received the Orders from an Inspector, or *High Grade Mason*."

At the constitution of the Grand Encampment of New York, Elias Hicks, Orator of the day, said:

The numerous Encampments of Knights Templar now existing within this State being self-created bodies, are consequently governed by their own private and individual law, acknowledging no superior authority, because, in fact, none heretofore existed.²

Brother Schultz concludes, therefore, that Encampment No. 1 was organized in the same manner as those in New York.

On the organization of the Grand Encampment of the United States, in New York City, June 20 and 21, 1816, Encampment No. 1, of Baltimore, came under its jurisdiction, but not until November 29, 1832, and an endorsement to that effect was made on the Charter of Recognition received from the Grand Encampment of Pennsylvania in 1814.

¹ "Freemasons' Library," 1826, p. 317.

² Schultz, "History," vol. i, p. 367.

The claim is made by Brother Schultz that Encampment No. 1 "is the oldest existing body of Knights Templar upon the American Continent."¹

After Baltimore Commandery, No. 2, was chartered, there was no other Commandery formed until Monumental, No. 3, of Baltimore, was organized on September 18, 1868, by virtue of a Dispensation issued by the Grand Master of Knights Templar, May 16, 1866. At the next Triennial Conclave, September, 1868, at St. Louis, a Charter was granted, and on November 6, 1868, the Commandery was duly constituted.

July 12, 1870, resolutions were adopted to organize a Grand Commandery of the State. This occurred on January 23, 1871.

Jacques De Molay Commandery, No. 4, of Frederick City, was organized by virtue of a Dispensation issued, November 23, 1867, by Sir Henry L. Palmer, Grand Master of Knights Templar, which took place on March 2, 1868. At the Triennial Conclave of the Grand Encampment of the United States, September 18, 1868, a Charter was granted, and continued until the formation of the State Grand Commandery, when Jacques De Molay Commandery came under the new jurisdiction.

Grand Master William Sewall Gardner issued a Dispensation, March 29, 1869, to form Crusade Commandery, No. 5, of Baltimore, and on April 26, 1869, the first meeting was held. The Officers chosen at that time were all members of Maryland Commandery.

Three chartered Commanderies, Maryland, No. 1; Baltimore, No. 2, and Monumental, No. 3, all of Baltimore, met in convention by their representatives in Baltimore, Maryland, December 12, 1870, and elected Grand Officers. The Grand Master of Knights Templar was duly notified and requested to grant his Warrant for the formation of the Grand Commandery of Maryland. The Warrant of the Grand Master was dated January 3, 1871. On January 23, 1871, the Grand Commandery was dedicated in ancient form to St. John the Almoner. The first Grand Conclave of the new Grand Commandery was held on January 23, 1871.

On May 11, 1871, Crusade Commandery, No. 5, of Baltimore, was constituted, under a Charter granted by the Grand Commandery, May 10, 1871. Antioch Commandery, No. 6, of Cum-

¹ Schultz, "History," p. 376.

berland, by Dispensation issued on August 26, 1871, was organized on August 27, 1871. A Charter was issued, and January 14, 1873, the Commandery was constituted. Palestine Commandery, No. 7, at Annapolis, was organized on March 15, 1873, a Dispensation having been issued by Grand Commander Mann. A Charter was granted in May, 1873, and on June 2, 1873, this Commandery was duly constituted. Beauseant Commandery, No. 8, received a Dispensation, May 27, 1875, to form a Commandery in Baltimore, and was organized June 15, 1875. A Charter was granted on May 10, 1876, and the Commandery was constituted on May 11, 1876.¹

Massachusetts and Rhode Island

Following a Convention of Knights Templar held at Providence, Rhode Island, on May 6, 1805, a Constitution for the Grand Encampment of Massachusetts and Rhode Island was adopted, May 13, 1805. This was the first Grand Encampment to be organized in the United States, according to the authorities in Massachusetts, a statement challenged by the Templars in Pennsylvania, who claim that the very first Grand Encampment was organized in Philadelphia, May 12, 1797, and a Constitution adopted on May 19th, of that year, as will be discussed under that head.

Sir William Sewall Gardner, M.:E.: Grand Master of the Grand Encampment of Massachusetts and Rhode Island, at the semi-annual meeting in Boston, May 5, 1865, said:

This day completes the sixtieth year of our existence as a Grand Encampment, and marks an epoch in our history. . . . On the 6th of May, 1805, Sir Thomas Smith Webb, of Providence; Sir Henry Fowle, of Boston; Sir Jonathan Gage, of Newburyport, with other Templar Masons, assembled in the Masonic Hall at Providence and formed this Grand Encampment. . . . There they assembled and laid the foundation of Templar Masonry, as we recognize it to-day. . . . This Grand Encampment was the germ of Templar Masonry as now organized in the United States, and the *ritual as adopted here* has been taken as the true Templar Work throughout the jurisdiction of the Grand Encampment of the United States. I am aware that in Pennsylvania there was a Grand Encampment in the early part of this century, and that it professed to confer the Order of the Temple. It is impossible to tell now what its ritual was, but there is evidence tending to show that it was entirely different from that taught by this Grand Body. . . .

¹ Schultz, "History of Masonry in Maryland," vol. iv, p. 659.

Sir Thomas Smith Webb was the founder of St. John's Commandery at Providence, Rhode Island, and as we have already shown was a leading factor in the various branches of Freemasonry. He was at the head of St. John's Commandery from its organization, 1802, up to his removal to Boston in 1815; Grand Commander (then called the Grand Master) from 1805 to 1818 of the Grand Encampment of Massachusetts and Rhode Island, and Deputy Grand Master of the Grand Encampment of the United States from 1816 until his death, July 6, 1819.

Sir Henry Fowle received the Knight Templar Degree in St. Andrew's Chapter at Boston, Massachusetts, on January 28, 1795, and was the first Sovereign Master of Boston Encampment of Red Cross Knights in 1802 and served until 1824. Elected Grand Generalissimo of the Grand Encampment of the United States at its organization in 1816, he was chosen Deputy Grand Master in 1819.

Sir Jonathan Gage was Worshipful Master of St. Peter's Lodge at Newburyport, Mass., and for some time District Deputy Grand Master. Brother Rugg believes that he presided over the first organized body of Knights Templar in Newburyport, Massachusetts.¹

Sir Henry W. Rugg says, "Probably no person in this jurisdiction — not even Webb himself — had so much to do with the formation and renovation of the Templar ritual as did Sir Knight Henry Fowle."² His judgment, therefore, upon the ritual as exemplified by the Grand Encampment of Pennsylvania in 1816 in his presence, is of great weight, and led Brother Wm. R. Singleton to the conclusion that the work as used by that Grand Body, whereon it originated, was entirely different from that in use in this jurisdiction.

We have then for our gratification, not only the fact, which is now universally conceded, that this Grand Encampment is the oldest Grand Body of Masonic Knighthood upon this Continent, but also that *it has furnished the ritual* which is now used in all the bodies, both Grand and Subordinate, within the United States.

The English Order, *from which our fathers in this Grand Encampment derived the elements of our ritual*, is termed the "Masonic Knights' Templar

¹ "Memorial Volume, Grand Commandery, Knights Templar, Massachusetts and Rhode Island," 1805-1905, pp. 97 to 103.

² See above work, p. 102.

Conclave" in open and avowed confession of the dependence of the Order upon the Masonic institution. I need but allude to the ritual to convince you that it was built upon Masonry, and that the form and manner of our work are eminently Masonic. In its teachings and its ceremonials, this Order of the Temple which we confer is but Masonry Christianized; a complete acknowledgment of, and a full belief in, the divine Mission of the risen Messiah, engrafted upon the Masonic forms, precepts, and ritual.

It is worthy of notice, that *from the establishment* of this Grand Encampment to the present time, it has been one of the most conservative bodies of Knight-hood in the United States.¹

Newburyport Encampment, at Newburyport, Massachusetts, conferred the Degrees as early as 1795. Inactive during the anti-Masonic Crusade, its Charter was returned to the Grand Encampment in 1840, and was revived in 1855, when on the petition of Sir Richard S. Spofford and others the Charter was restored, and is now No. 3 on the registry of the Grand Commandery.

Boston Encampment, organized on March 12, 1802, at the Green Dragon Tavern with the title of the "Boston Encampment of Knights of the Red Cross," was by unanimous vote on March 15 1806, merged into an Encampment of Knights Templar, a Charter of Recognition having been issued from the Grand Encampment, March 3, 1806, and Boston Commandery is now No. 2.

St. John's Encampment, of Providence, Rhode Island, was formed at a meeting held on August 23, 1802, at Masons Hall, the Board of Trade Building, a Code of By-laws adopted on September 13, 1802, and of the next meeting, September 29, 1802, Sir Thomas Smith Webb presiding, we find the following record:

Sir William Wilkinson and Sir Nathan Fisher, who had been previously propounded, were balloted for and accepted as candidates for the Order of Knights Templars, and Knights of Malta. They were accordingly prepared and introduced by the Master of Ceremonies (W.: Sir Henry Fowle), and after the usual solemnities were Knighted and admitted members of those ancient Orders.

St. John's Encampment received a Charter of Recognition, dated October 7, 1805, from the newly formed Grand Encampment and is No. 1.

These were the existing bodies concerned with the formation of the Grand Encampment in 1805; but as organizations they held only a semi-detached

¹ "History of Knight Templars," Alfred Creigh, Chapter V, pp. 501-502.

relation to the movement that culminated in the creation of the new body to which, however, the three local organizations soon became willingly and formally allegiant. Applying the rules of strict construction to the movement, it appears that the Grand Commandery of Massachusetts and Rhode Island (otherwise named at the start) was established without a single constituent body. Practically, however, the controlling minds of the three organizations acted in harmony both in the inception and direction of the movement. In substance, if not technically, the Convention held at Providence, May 6, 1805, was a representative body voicing the general sentiment, it may be supposed, favorable to a new governing body.¹

Mexico

Geographically speaking Mexico is not within the boundaries of the United States but Masonically has been under the jurisdiction of the Grand Encampment which issued a Warrant dated in September, 1893, for the organization of Popocatapetl Commandery, No. 1, at Mexico City. But Grand Master Hugh McCurdy reported that "For some time the Commandery was prosperous and the Fraters happy and proud of their Templar Home, but an apple of discord was thrown into the Asylum and inharmonies took root." He therefore revoked the Dispensation.² A Charter was granted under the authority of the Grand Encampment, July 11, 1907, to Mexico City Commandery, No. 1.

Michigan

The representatives of six Commanderies met at Detroit on January 15, 1857, and as a result the Grand Commandery of Michigan was instituted by the Grand Master of the General Grand Encampment, in person, who installed the Grand Officers on January 11, 1858. The first Warrant for the organization of the Grand Commandery was issued on February 12, 1857.

The first Commandery organized in Michigan was Detroit, No. 1, at Detroit; by Dispensation issued, November 1, 1850, and Chartered, September 19, 1853. Then followed Pontiac, No. 2, at Pontiac; by Dispensation, March 25, 1852, and Charter, October 27, 1853.

Eureka, No. 3, at Hillsdale; by Dispensation, February 13, 1854, and Charter, September 10, 1856.

¹ "Memorial Volume," 1805 to 1905, Sir Henry W. Rugg, Past Grand Master, p. 94.

² "Proceedings," Grand Encampment, 1895, p. 68.

Peninsular, No. 4, at Kalamazoo; by Dispensation, March 3, 1856, and Charter, September 10, 1856.

Monroe, No. 5, at Monroe; by Dispensation, March 29, 1856, and Charter, September 10, 1856.

De Molay, No. 6, Grand Rapids; by Dispensation, May 9, 1856, and Charter, September 10, 1856.

Peninsular, No. 4, it appears from the record,¹ declined to place herself under the Grand Commandery of the State and regularly sent her returns and dues to the General Grand Recorder, acknowledging no other superior than the Grand Encampment from which she received her Charter on September 10, 1856. The situation aroused some controversy, and was referred to the Committee on Jurisprudence of the Grand Encampment of the United States, which thoroughly examined the whole matter and the principles of State Sovereignty in a report and offered the following:

Resolved, That the Grand Commandery of Michigan, from the date of its formation, has of right exercised sole and exclusive jurisdiction over all subordinates in that State.

Resolved, That all dues paid by Peninsular Commandery, No. 4, to the Grand Recorder of this Grand Encampment, occurring since the formation of the Grand Commandery of Michigan, be paid to the Grand Recorder of that body.²

These resolutions were adopted. The following decision was then adopted by resolution thus:

Resolved, That at the formation of a State Grand Commandery, it is the right as well as the duty of every subordinate in the State, whether Chartered or under Dispensation, to enroll itself under such State Grand Commandery, and respect and obey its laws and regulations.³

Peninsular Commandery forthwith applied for a Charter from the Grand Commandery of Michigan and this was promptly granted at a special Conclave held on January 11, 1860.⁴

¹ "Proceedings," Grand Encampment of the United States, 1859, p. 39.

² See above "Proceedings," p. 53.

³ See above "Proceedings," p. 56.

⁴ "Freemasonry in Michigan," 1897, J. S. Conover, vol. i, p. 487.

Minnesota

The Grand Commandery of Minnesota was constituted on October 23, 1865. The following were the subordinate Commanderies:

Damascus, No. 1, at St. Paul; organized by Dispensation, July 8, 1856, and chartered, September 10, 1856.

Zion, No. 2, at Minneapolis; Dispensation issued, May 19, 1863; chartered, September 6, 1865.

Cœur de Lion, No. 3, at Winona; Dispensation issued, May 13, 1864; chartered, September 6, 1865.

Mankato, No. 4, at Mankato; Dispensation issued, April 5, 1865; chartered, September 6, 1865.

Mississippi

The Grand Commandery of the State of Mississippi was constituted on January 21, 1857. The order to establish the Grand Commandery was first issued on December 5, 1856, and renewed, December 22, 1856. The subordinate Commanderies were:

Mississippi, No. 1, at Jackson; organized by Dispensation issued, July 5, 1844, and chartered, September 12, 1844.

Magnolia, No. 2, at Vicksburg; organized by Dispensation issued, October 10, 1850, and chartered, January 4, 1854.

Lexington, No. 3, at Lexington; organized by Dispensation issued, July 22, 1856, and chartered, September 1, 1856.

Missouri

The Grand Commandery for the State of Missouri was constituted on May 22, 1860. This course had been approved on September 16, 1859.¹ The constituent Commanderies were:

St. Louis, No. 1, at St. Louis; no Dispensation; chartered on September 17, 1847.

Weston, No. 2; organized by Dispensation issued, March 9, 1853, and chartered, September 19, 1853.

Lexington, No. 3; Dispensation issued, September 30, 1853, and chartered, September 10, 1856. The name of this Commandery was changed to De Molay, No. 3, and it was rechartered on October 5, 1869.

¹ "Proceedings," Grand Encampment, 1859, p. 50.

Montana

The Grand Commandery of Montana was constituted on May 14, 1888. Constituent Commanderies were:

Virginia City, No. 1, at Virginia City; Dispensation issued, August 27, 1866; chartered, September 23, 1868.

Helena, No. 2, at Helena; Dispensation issued, January 21, 1869; chartered, September 21, 1871.

Montana, No. 3, at Butte; Dispensation issued, June 26, 1878, and chartered, August 20, 1880; constituted, June 24, 1881.

Damascus, No. 4, at Miles City; Dispensation issued, March 8, 1886; formed, March 16, 1886, and chartered, September 23, 1886. This Commandery moved to Glendive, Montana, under authority, on April 30, 1890.

Nebraska

The Grand Commandery of Nebraska was organized in Omaha at a meeting of representatives of four Commanderies on December 28, 1871.

The first Commandery formed in the State was Mount Calvary, No. 1, at Omaha, under a Dispensation issued by the Grand Master Benjamin B. French, June 16, 1865, organized, July 24, 1865, chartered, September 6, 1865. The second Commandery was Mount Olivet, No. 2, at Nebraska City; Dispensation issued, January 25, 1867,¹ chartered, September 18, 1868.² In the *Proceedings* of the nineteenth Triennial of the Grand Encampment, for September 15, 1871,³ it is recorded under "Proxies to constitute New Commanderies," that "V.:E.: Sir George W. Belt constituted and installed the officers for Mount Olivet Commandery, No. 2, Nebraska City, January 25, 1868." This is probably an error, for the proceedings of the Convention of Knights Templar of Nebraska⁴ show that the Commandery was "instituted, dedicated, and duly formed" under Charter on December 21, 1868. The third Commandery was Mount Carmel, No. 3, at Brownville (now Auburn) whose Dispensation was

¹ "Proceedings," Grand Encampment, 1868, p. 12.

² See above "Proceedings," p. 65.

³ "Proceedings," Grand Encampment, 1871, p. 30.

⁴ "Proceedings," Grand Commandery of Nebraska, vol. i, p. 3.

dated July 22, 1870, and the fourth was Mount Moriah, No. 4, at Lincoln, with a Dispensation issued on February 17, 1871. Both of these Commanderies were issued Charters by the Grand Encampment on September 21, 1871.¹

Nevada

The first Commandery organized in Nevada was De Witt Clinton, No. 1, at Virginia, under a Dispensation issued by Grand Master Henry L. Palmer, of the Grand Encampment, February 4, 1867, and chartered, September 18, 1868; constituted and officers installed, January 8, 1869.² The second was Eureka, No. 2, at Eureka; Dispensation granted, June 6, 1880; chartered, August 18, 1880, and constituted, October 15, 1880. The Charter of this Commandery was arrested on August 29, 1912. "Didn't have a quorum left in town" was the report. The third Commandery was Malta, No. 3, at Goldfield; Dispensation issued, January, 1909; organized, January 9, 1909; chartered, August 11, 1910; constituted and officers installed, September 16, 1910. The fourth was Winnemucca, No. 4, at Winnemucca; Dispensation issued, September 25, 1914, and chartered, June 21, 1916. The Grand Commandery of Nevada, was organized on April 15, 1918.

New Hampshire

The records show that on May 27, 1826, a Dispensation was granted by Sir Henry Fowle permitting the formation of a Grand Encampment in and for the State of New Hampshire. Under this Dispensation a meeting of delegates was held at Concord on Tuesday, June 13, 1826, when it was voted to organize a Grand Encampment in and for the State of New Hampshire and at that time the officers were elected. Sir John Harris, of Hopkinton, was chosen as Grand Master. A Committee of three was ap-

¹ "Proceedings," Grand Encampment, 1871, p. 224.

² A Standing Resolution of De Witt Clinton Commandery, adopted on February 26, 1909, is worthy of preservation here:

Resolved, That hereafter, when the funeral services over a member of this Commandery are conducted by the Commandery, we turn out mounted, or as cavalry, when practicable; that when we attend as escort to the Lodge, we turn out on foot or as infantry; and that when we conduct the services over a Sir Knight not a member of this Commandery, we also turn out on foot, except when requested by friends or relatives of the deceased, or by his Commandery, that we turn out mounted and that they will pay the extra expense.

pointed to draft a Constitution which was reported and adopted on the following day, June 14, 1826. Meetings of this Grand body continued to be held annually until June 14, 1837, when the officers were elected and installed without any other business being transacted. The Grand Encampment of New Hampshire seems to have at that time gone down in the anti-Masonic storm.

Delegates from the several Commanderies in the State held a Convention on Tuesday, June 12, 1860, when five Commanderies were represented, and an organization was again perfected, and a petition setting forth the facts was drawn up with the purpose of seeking a Warrant of Dispensation. This authority was granted under date of July 19, 1860, and on August 22, 1860, Grand Master Benjamin B. French of the Grand Encampment was present and the organization of a State Grand Commandery was completed, the officers were installed and from that time onward there has been no break in the steady progress of New Hampshire Templarism.

Trinity was the first Commandery (then an Encampment) in the State. The first meeting looking toward its organization was held at Lebanon in March, 1824, the day is not recorded. On Thursday, April 8, 1824, they again assembled, rehearsed the lectures, and commented respecting the new Encampment. When they adjourned, they voted to meet again on April 15th. The Charter was received on April 10th. The record then goes on to state, under date of April 15, 1824, that by virtue of the Charter received, that organization has followed with Sir James F. Dana as Grand Commander (now Eminent Commander), being located at Hanover, an adjoining town. The Commandery had the trying experience of the Morgan era and became inactive but was rechartered on September 19, 1853, and is now No. 2, and has removed to Manchester.¹

DeWitt Clinton Commandery, No. 1, at Portsmouth, was instituted on January 13, 1826, its first presiding officer being Sir Joseph White.

Mount Horeb, at Hopkinton; chartered on May 1, 1826; became inactive in 1856.

North Star, No. 3, at Lancaster; Dispensation issued, May 2, 1857; chartered, September 16, 1859.

¹ "Proceedings," Grand Encampment, 1826, p. 12, and 1853, p. 192.

St. Paul, No. 4, at Dover; Dispensation issued, November 7, 1857; chartered, September 16, 1859.

Mount Horeb, No. 5, at Concord; Dispensation issued, May 31, 1859. As above shown the original Charter was issued, May 1, 1826, and was restored on September 16, 1859.¹

New Jersey

The Grand Commandery of New Jersey was constituted on February 14, 1860, by the approval of the Grand Encampment, dated September 16, 1859.

The first subordinate Commandery was Hugh de Payens, No. 1, at Jersey City; by Dispensation, March 12, 1858, and Charter, September 16, 1859; constituted, November 25, 1859.

St. Bernard, No. 2, at Hightstown; by Dispensation, March 27, 1859, and Charter, September 16, 1859; constituted, October 12, 1859.

Helena, No. 3, at Burlington; by Dispensation, September 16, 1859, and chartered, September 16, 1859;² constituted, October 12, 1859.

New Mexico

The first Commandery organized in New Mexico was Santa Fé, No. 1, at Santa Fé. The Dispensation was granted for this Commandery on May 31, 1869; it was organized, May 31, 1869, and chartered, September 21, 1871.

The next was Las Vegas, No. 2, at East Las Vegas; Dispensation issued, April 10, 1882; chartered, August 23, 1883.

Pilgrim, No. 3, at Albuquerque; Dispensation issued, April 4, 1883; chartered August 23, 1883.

McGrorty, No. 4, at Deming; Dispensation issued, July 13, 1886; chartered, September 23, 1886.

Aztec, No. 5, at Raton; Dispensation issued, November 16, 1892; chartered, August 29, 1895, and constituted, December 20, 1895.

Rio Hondo, No. 6, at Roswell; Dispensation on June 17, 1895; chartered, August 29, 1895; constituted, November 30, 1895.

¹ "Proceedings," Grand Encampment, 1859, p. 358, in note to table (K).

² The record shows that the Dispensation and Charter were issued on the same day. "Proceedings," Grand Encampment, 1859, p. 358.

Malta, No. 7, at Silver City, was chartered on August 29, 1901, the Grand Commandery of New Mexico having been organized on August 21 of that year.

New York

In the early days of the Fraternity, Freemasonry grew unevenly and the records of its growth were few and far between. The need of one central body in this State to which the Commanderies, or Encampments, as they were then called, should owe allegiance as a body, crystallized into a material form in June, 1814. That it was considered of sufficient importance to attract to it men of standing and ability, that it possessed within itself those things which drew to it thinking minds and minds of ability, is made evident by the fact that its first officers comprised the first men in the government of the State and men of affairs in public life. These men gathering together, and organizing the Grand Encampment of the State, built wisely and better than they knew. The result of their handiwork has stood as a monument to their genius through years of vicissitude, trials, and misfortune.

During the early days of the Masonic Fraternity of America, the affairs of the Craft were so carefully guarded that much which would now prove of inestimable historical value, was never recorded. When the Order of Knights Templar was introduced into this State, no publicity could have been given to the fact, as there is no existing record which gives any clue whatever to the exact date. Sir Robert Macoy, who was Grand Recorder of the Grand Commandery, or Grand Encampment, of New York, from 1851 to 1894, bestowed much time and labor upon an effort to rescue from oblivion the early history of the Temple, and succeeded in establishing the fact that the Order of Knights Templar existed in this State previous to 1785, by a reference to the Order in the *Independent Journal*, of New York City, of Wednesday, December 28, 1785, which follows:

The Anniversary of St. John, the Evangelist, was yesterday celebrated with the most respectful deference and splendour by the Brethren of every Lodge of the Ancient and Truly Honorable Society of Free and Accepted Masons in this city, and by a great number of very respectable gentlemen from several European nations. In numerous and well-conducted procession moved, about 12 o'clock, through the principal streets with the insignia of their several

ranks from St. George's Chapel (Beekman and Cliff Streets), in the following order:

Tyler	Tyler
Knights Templar	
Lodges	
Grand Lodges	
Knights Templar	

The reader will see even as far back as this time that the Knights Templar seem to be among the principal part of the demonstration. From the reference to the insignia of their rank, and from their position in the line, it is fair to presume that the Knights Templar were uniformed, and that they were acting in the capacity of escorts to the Lodges.

The question as to when and by whom these early Encampments were organized will probably never be answered. It is possible that there were no organized Encampments and that the Knights met and increased their numbers by the authority of inherent rights, or that the Knights were made in Lodges or Chapters working under Lodge Warrants, except possibly, in a few instances where the Degree of Knight Templar was conferred by the officers of some of the bodies of the Ancient and Accepted Scottish Rite.

Something of the character and purposes of the Order in those days is shown by an editorial notice which appeared in the *New York Daily Gazette*, which, after describing a procession on the anniversary of St. John the Baptist, which was participated in by the Knights Templar, says:

This Order, consecrated to benevolence, has on its roll the most distinguished characters of society, and on this occasion, many members of Congress and others of the highest distinction were seen in this philanthropic band.

The general belief is that the body of Knights Templar which took part in these processions from 1785 to 1795 was what was known as the Old Encampment, or Morton's Encampment of which Gen. Jacob Morton was for many years Grand Master. The first published list of this Commandery, with Gen. Jacob Morton as Grand Master, appeared in 1796. It continued to hold stated meetings until 1810, when all traces of its proceedings are lost. Gen. Morton was however, admitted an honorary member of the Grand Commandery in 1815.

Several other Commanderies and Encampments are known to have come into existence in the earlier years of the nineteenth century. The names of St. Peter's Encampment, Jerusalem Encampment, and Rising Sun Encampment appear in the directories of New York City, while Temple Commandery, No. 2, at Albany, is known to have existed as early as 1796. Columbia Commandery, No. 1, New York, lost its early records by fire, but from its old seal, it is known to have been in existence in 1810. It received a Warrant from the Grand Commandery, February 4, 1816, and in 1824 it united with Morton Commandery, No. 4, and created the Marquis de Lafayette, who was the Nation's Guest, a Knight Templar in full form.

There were in this State prehistoric Encampments where there are now no histories to tell of their birth, doings, and existence, and to which only references are made in a very limited way. The Encampment at Stillwater and the Encampment at Granville are now only but memories, the histories of which are lost and the stories of their lives gone.

These Commanderies were, beyond a doubt, self-constituted bodies. As they recognized no superior authority and were governed by their own individual laws, it soon became manifest that any continuance of this incoherent condition would produce consequences which would operate to the detriment of the Order. In order to establish a State body, it was necessary that some recognized authority should take the initiative. A Sovereign Grand Body of the Ancient and Accepted Scottish Rite was in existence, and it is probable that all the leading Knights Templar were affiliated with this organization. They therefore met on January 22, 1814, and assuming jurisdiction solely for the purpose of establishing a Grand Body for the Order of Knights Templar and the Appendant Orders for the State of New York, this was agreed, and they then proceeded to its formation by choosing the Grand Officers thereof taken (for this time only) from among the members of the Consistory.

This action seems to have met with the approval of some of the existing Commanderies or Encampments, for on June 18, 1814, a competent number of Knights assembled and the Grand Encampment of the State of New York was opened with all due form to hear the report of the Committee appointed for the pur-

pose of drafting constitutional laws, and as its Grand Master we find the name of DeWitt Clinton, the leading citizen of his time, and for many years Governor of the State of New York, who has left as a lasting monument of his ability and foresight the wonderful canal system and water navigation which traverses this great Empire State.

All the existing Encampments did not immediately acknowledge allegiance to this Grand Encampment. It would appear that there were at least four such Encampments or at least four which might reasonably be expected to apply for membership in the Grand Encampment as the numbers from one to four were left unemployed and specifically "held in reserve for certain connections held under the old system provided they cause petitions to be duly presented therefor." Temple Commandery, at Albany, was the only one which so applied, although there is a record in the early minutes of a Committee having been appointed which wrote to an Encampment at Stillwater, N. Y., asking them to recognize the sovereignty of the Grand Encampment, to which they received no reply.

Temple Encampment was admitted as No. 2, in 1823, at which time the reservation of the numbers was abolished, and Columbian Encampment, of New York, which had been chartered in 1816 as No. 5, was renumbered as No. 1. Utica Encampment, No. 3, received a Charter in 1823, as did Morton, No. 4, of New York. A Charter was granted in 1816 to Indivisible Friends Encampment, No. 6, at New Orleans. This continued as a constituted Encampment of the Grand Encampment of New York, until 1838 when it was formally transferred to the Grand Encampment of the United States.

On June 21, 1816, the General Grand Encampment of the United States was organized in New York and the Grand Encampment of New York changed its constitution to conform with the constitution of that body, which was perfected and adopted December 11, 1820. Lafayette, No. 7, of Hudson, was chartered in 1824; Plattsburg, No. 8, and Cherry Valley, No. 9, in 1825. The two latter went out of existence. Genesee, No. 10, Lockport, received its Charter in 1825; Watertown, No. 11, and Monroe, No. 12, Rochester, in 1826. New Jerusalem, No. 13, Ithaca, ceased to exist. Clinton, No. 14, Brooklyn, received its Charter in 1828.

The minutes of the Conclaves of the Grand Encampment from its organization in 1828, make occasional reference to Encampments which were conferring the Orders of Knighthood without Warrants from the Grand Encampment, especially naming those of Salem, N. Y., and Granville, N. Y. This would indicate that the sovereignty of this body was not, as yet, firmly established.

The radical revision of the constitution of the General Grand Encampment which was made in 1856, by which the names of the State Grand Encampments were changed to Grand Commanderies, was adopted in 1857, and the Grand Encampment of New York became the Grand Commandery of New York.¹

North Carolina

The Grand Commandery of North Carolina was constituted on May 10, 1881.

The first official notice of Templarism in this State is found in the *Proceedings* of the Grand Encampment of the United States, September 19, 1826, where it is reported that a Charter had been granted, among many others, to Fayetteville Encampment, at Fayetteville, December 21, 1821.²

In the report of the Grand Recorder of the Grand Encampment at the tenth meeting, held on September 14, 1847,³ he stated that a Dispensation had been issued to that Encampment, but whether a Charter was granted he was unable to say. "Certain it is, the Encampment is known to have ceased all operations many years ago, although it is said a Charter was known to have existed." The Grand Recorder said further:

Some time in 1845 a Sir Knight from Richmond, Virginia, and another from another State, not now recollected, assisted by a most respectable Sir Knight of Wilmington, North Carolina, who, it is said, had seen the Charter which had there been consumed by fire, held a meeting and conferred the degrees of Knighthood upon so many Royal Arch Masons as seemed to them sufficient to form an Encampment; and, having done so, they proceeded to elect officers and to organize an Encampment. This being done, the Recorder of that body so formed wrote to the undersigned, requesting that another Charter might be

¹ Grand Recorder John H. Bonnington not only checked the dates but furnished much other information of which the foregoing article is a summary.

² "Proceedings," Grand Encampment of the United States, 1826, p. 20.

³ "Proceedings," Grand Encampment, 1847, p. 114.

furnished them. Being informed that all their proceedings were irregular, it is believed they proceeded no further, but he can not assert with certainty that such is the fact.¹

Fayetteville Encampment, at Fayetteville, was originally chartered December 21, 1821, as before stated.

Wilmington Encampment, at Wilmington, was chartered originally at an early date, but there is no record in the *Proceedings* of the Grand Encampment except in 1874, where it is said the Dispensation was renewed, March 18, 1872.

The following resolution was adopted at the Conclave of the Grand Encampment of the United States on September 16, 1850:

Resolved, That the letter of P. W. Fanning, dated Wilmington, North Carolina, September 8, 1850, with its enclosure, being referred to the General Grand Recorder, to reply to the same, and with the view of authorizing the Sir Knights of Wilmington and Fayetteville to resume their labors as Encampments subordinate to this General Grand Encampment; and that the Most Excellent General Grand Master is empowered, in his discretion and upon examination into the merits of the case, the authorizing of a Charter in the place of the one lost, without other than the Recorder's fee as to him may appear just and expedient.²

Charlotte, No. 2, at Charlotte; Dispensation was issued on June 14, 1875, and the Commandery chartered, August 30, 1877.³

Durham, No. 3, at Durham; was constituted on October 14, 1880.

*North Dakota*⁴

The Grand Commandery of Dakota Territory was organized on May 14, 1884, at Sioux Falls, by Sir Theodore S. Parvin of Iowa as proxy for Grand Master R. E. Withers of the Grand Encampment. On June 4, 1890, the Territory of Dakota having been divided and the two States of North Dakota and South Dakota having been created and admitted into the Union of States, and the Grand Master of the Grand Encampment of the United States having granted his Dispensation to form the Grand

¹ "Proceedings," Grand Encampment, 1847, p. 147.

² "Proceedings," Grand Encampment of the United States, 1850, p. 150.

³ See above "Proceedings," p. 192.

⁴ See article on South Dakota in this chapter.

Commandery of North Dakota, the representatives of Tancred Commandery, No. 4, at Bismarck, Fargo Commandery, No. 5, at Fargo, Grand Forks Commandery, No. 8, at Grand Forks, and Wi-ha-ha Commandery, No. 12, at Jamestown, withdrew from their sister Commanderies and on June 16, 1890, organized the Grand Commandery of North Dakota under a Warrant issued by Grand Master Sir John P. S. Gobin.

Commandery No. 4, was originally organized under a Dispensation issued, March 23, 1883, chartered on August 23, 1883; No. 5, Dispensation issued, June 24, 1883, chartered on August 23, 1883; No. 8, Dispensation issued, September 24, 1885, chartered on June 12, 1886; and No. 12, Dispensation issued, June 12, 1888, chartered on June 12, 1888. The four Commanderies were respectively renumbered in the above order as Nos. 1, 2, 3, and 4, under the new Grand Commandery.

Ohio

The Grand Commandery (Encampment) of Ohio, was organized on October 14, 1843, by five subordinates, namely: Mt. Vernon, No. 1, Lancaster, No. 2, Cincinnati, No. 3, Massillon, No. 4, and Clinton, No. 5.¹

The first of these was not only the oldest Commandery in Ohio, but Grand Recorder John N. Bell pointed out that this was the first established by Knights Templar west of the Allegheny Mountains. Mt. Vernon Commandery was granted a Dispensation by Sir Thomas Smith Webb, Deputy Grand Commander of the Grand Encampment of the United States, on March 14, 1819. A Charter was granted this Commandery on September 16, 1819; and under it, Mt. Vernon Commandery, No. 1, was organized on September 20, 1819. This Commandery was first located at Worthington, but was subsequently removed to Columbus.

Lancaster Commandery, No. 2, was granted a Charter on December 9, 1835, and under that authority it was organized on December 16, 1835.

Cincinnati Commandery, No. 3, at Cincinnati, Ohio, received a Dispensation in November, 1839, and a Charter was issued to the Commandery on September 17, 1841.

¹ See "Proceedings," Grand Encampment of the United States, 1841, p. 79, for the official authority to proceed as voted on September 17, 1841.

Massillon Commandery, No. 4, at Massillon, Ohio, by virtue of a Dispensation issued to it on July 5, 1843, was established under a Charter granted on September 12, 1843.

Clinton Commandery, No. 5, at Mt. Vernon, Ohio, received a Dispensation issued on July 22, 1843, and was chartered on September 12, 1844.

Sir John N. Bell, in sending the above particulars, says:

It is a historical fact that on the 14th day of May, 1826, Sir John Snow — at this time Grand Generalissimo of the Grand Encampment — issued a Dispensation for a Commandery to be located at Lebanon; it had ceased to exist some time prior to the organization of the Grand Encampment (Commandery) of the State of Ohio.

Oklahoma

The Grand Commandery of Oklahoma was constituted by authority of the General Encampment on February 10, 1896. The Warrant to form this Grand Commandery was dated November 8, 1895.¹ The subordinate Commanderies were:

Guthrie, No. 1, at Guthrie; organized by Dispensation issued, November 17, 1892, and chartered, December 22, 1892.

Oklahoma, No. 2, at Oklahoma; by Dispensation issued, October 7, 1892, and chartered, November 12, 1892.

Ascension, No. 3, at El Reno; by Dispensation issued, May 1893, chartered, August 29, 1895, and was constituted, December 3, 1895.

As has been stated earlier in this Chapter, the Grand Commandery of the Indian Territory amalgamated on October 6, 1911, with the Grand Commandery of Oklahoma.

Oregon

The Grand Commandery of Oregon was constituted on April 13, 1887.

Oregon Commandery, No. 1, was organized by a Special Dispensation of the Grand Master of the Grand Encampment of the United States, December 10, 1875. On February 15, 1876, a Regular Dispensation was issued to Oregon Commandery, No. 1, by Grand Master James H. Hopkins. A Charter was granted to the Commandery on October 6, 1877, and the first meeting under the Charter was held on October 22, 1877.

¹ "Proceedings," Grand Encampment, 1896, p. 62.

Ivanhoe, No. 2, at Eugene City; organized by Dispensation issued, April 6, 1883, and chartered, August 23, 1883.

Temple, No. 3, at Albany, organized by Dispensation issued, June 5, 1886, formed July 8, 1886, and chartered, September 24, 1886.

Pennsylvania

The commencement of the Templar Order in Pennsylvania was at an early date. Some discussion has occurred among prominent Templars of Massachusetts and Rhode Island and Pennsylvania as to when a Grand Commandery was first formed and in which jurisdiction. We quote from Sir Alfred Creigh's work on *Templarism in Pennsylvania* to show what he has written on that point in his reply to Sir Wm. S. Gardner, of Massachusetts, in his address at the semi-annual meeting in Boston, May 5, 1865.¹

The history of Templarism in Pennsylvania is one of peculiar interest to every Sir Knight of the Order, whether enrolled under *our* banner, or waging war in sister jurisdictions in defence of innocent maidens, helpless orphans, destitute widows, and the Christian religion. To Pennsylvania and *Pennsylvania* alone are we indebted for the first Grand Encampment which was ever constituted in the United States. She therefore has no competitor for the honor, the glory, and the immortality which is emblazoned upon her Templar history; and the 12th day of May, 1797, when the Convention met in Philadelphia, composed of delegates from Nos. 1 and 2 of Philadelphia, No. 3 of Harrisburg, and No. 4 of Carlisle (whose respective organizations took place from 1793 to 1797), should be held as sacred as the 4th of July, 1776—the one having given birth to the Orders of Christian Knighthood, and the other to our political existence. It required sober thought, sound judgment, mature reflection, discriminating mind, and far-seeing perception in the Sir Knights composing that convention as they were about to inaugurate a system of Christian Ethics which would have an influence for weal or for woe upon the dissemination of the principles of Christian Knighthood. The idea was happily conceived, and the Sir Knights who risked their Masonic and Templar representation upon its success have rendered the name of Pennsylvania eternal in the annals of Templarism.

Sir Alfred Creigh then enters into a statement of some historical and other dates to show that the four subordinate Encampments which organized the Grand Encampment were regularly constituted prior to the formation of the Grand Body. He finds

¹ "Templarism in Pennsylvania," 2d series, pp. 502 and 504.

that from the published By-Laws of Nos. 1 and 2, of Philadelphia, that on December 27, 1812, these two united as No. 1, and from this Encampment and also No. 2, of Pittsburgh, was formed a second Grand Encampment, on February 16, 1814, with the addition of delegates from Rising Sun Encampment, No. 1, of New York; Washington Encampment, No. 1, of Wilmington, Delaware; and Baltimore Encampment, No. 1, Baltimore, Maryland.

The style of the second Grand Encampment was the "Pennsylvania Grand Encampment with Masonic Jurisdiction thereunto belonging." The second Grand Encampment existed until June 10, 1824, or at least its Grand Master, Sir Anthony Fannen, exercised his authority as such, for on that day he issued a Dispensation to the officers of St. John's Encampment, No. 4, which was instituted June 8, 1819, "to dub and make John E. Schwartz a Sir Knight of our most illustrious Order of Knights Templar." The original of No. 1, of 1794, kept up a complete and unbroken organization until June 13, 1824, and No. 2 was merged into it on December 27, 1812.

St. John's Encampment, No. 4, continued to work under the old ritual and conferred the Appendant Orders or Degrees of Knight of the Red Cross, Knight of the Mediterranean Pass, Knight of Jericho, Knight of the Roman Eagle, Knight of the Holy Sepulchre, Knight of Malta, Royal Master and Select Master.¹

St. John's, No. 4, after the parent body had ceased in 1824, still existed and recognized as her superior the source of all Masonic authority within the State, the R.:W.:Grand Lodge of Pennsylvania. It was upon this rock that the delegates of the Pennsylvania Grand Encampment of 1814, and the delegates of the New England States which assembled in Convention at Philadelphia on June 16, 1816, split. The Pennsylvania Grand Encampment charged the other delegates with seceding from the Convention, while the New England delegates (consisting of Knights Webb, Fowle, and Snow) reported that the reasons why Pennsylvania would not enter into the union for a General Grand Encampment were: 1st, "That the Encampments in Pennsylvania avow themselves as being in subordination to and under the Grand

¹ "History of Masonic Knights Templar of Pennsylvania," Julius F. Sachse, 1919, p. 107.

Lodge of Master Masons"; and 2d, "Their unwillingness to the arrangement or order of succession in conferring the Degrees," as practiced by the New England States, "especially to the Mark and the Excellent Master, as unnecessary and not belonging to the system of Masonry." The delegates of the New England States then adjourned to meet on June 20, 1816, in New York, and *there* formed the present General Grand Encampment of Knights Templar of the United States.¹

After 1824 all the subordinate Encampments ceased to labor except St. John's, No. 4, and she, with views as above continued that attitude to the Grand Lodge until February 12, 1857.

On May 10, 1854, St. John's, No. 4; Philadelphia, No. 5; Union, No. 6; and De Molay, No. 7, of Reading, met and by their representatives established a Grand Encampment, under the authority of the Grand Lodge of Pennsylvania. But the Grand Lodge on February 16, 1857, adopted the following resolution, and withdrew all privileges granted to any Lodges of Knights Templar:

Resolved, That this Grand Lodge reiterates the language of its predecessors, which is, that Masonry consists of but three Degrees, including the Royal Arch Degree, and this Grand Lodge claims no Jurisdiction beyond the limits of ancient Masonry.

Prior to April 12, 1854, the subordinate Encampments derived their Charters either from the (General) Grand Encampment of the United States, or by the authority of the Grand Lodge of Pennsylvania.

Pittsburgh Encampment, No. 1; Jacques De Molay (of Washington), No. 2; and St. Omer's (of Uniontown, but afterward of Brownsville), No. 3, all were chartered by the General Grand Encampment as it was then named. Hubbard Commandery, of Waynesburg, was under *Dispensation* from the same body. St. John's Encampment, No. 4, derived her Charter from the Grand Encampment of 1814; Philadelphia Encampment, No. 5; Union Encampment (of Philadelphia), No. 6; and De Molay (of Reading), No. 7, were under the Grand Lodge of Pennsylvania.

It was firmly believed and maintained by the Brethren of Pennsylvania that the R.:W.:Grand Lodge of Pennsylvania was

¹ "History of Masonic Knights Templar of Pennsylvania," pp. 94 to 98. See also "Templarism in Pennsylvania," Alfred Creigh, p. 32.

the source of all Masonic authority within her geographical limits, and they were sustained by reference to the fact that Templar Encampments were held under Blue Lodge Warrants; that in Ireland the Grand Encampment was formed as early as 1818, yet several Encampments continued to work under their old Lodge Warrants, as was also the fact in Scotland and in Canada. All Encampments thus constituted in Europe were considered legal.¹

A Warrant was issued by the Grand Master of the Grand Encampment of the United States, authorizing the formation of a Grand Encampment of Pennsylvania. A Convention met at Brownsville on April 12, 1854, and organized the present Grand Commandery of Pennsylvania, subordinate to the Grand Encampment of the United States.

The other Encampments met in Philadelphia on May 10, 1854, and organized a Grand Encampment, and after the adoption of a constitution and the election and installation of officers, instructed the Grand Recorder to notify the Grand Lodge of their organization.

After some time, Committees of Conference having been appointed by both bodies and duly considered the condition of Templary with two contending rival bodies, good counsel prevailed. The supremacy of the General Grand Encampment was acknowledged and the union was finally accomplished, which was officially proclaimed by Sir W. W. Wilson, Grand Commander of the Grand Commandery, June 1, 1857, and subsequently by Sir William B. Hubbard, Grand Master of the Grand Encampment of the United States.²

Philippine Islands

Far East Commandery, No. 1, at Manila, was organized under authority issued on August 11, 1910, of the Grand Encampment of the United States.

Porto Rico

Porto Rico Commandery, No. 1, at San Juan, was organized under authority issued by the Grand Encampment of the United States on July 23, 1914.

¹ "Templarism in Pennsylvania," 2d series, p. 20.

² "Templarism in Pennsylvania," 1st series, p. 22.



Rhode Island

The Commanderies of Massachusetts and Rhode Island are united under the government of one Grand Commandery as has already been discussed under that head. Here we need but say that St. John's Commandery was formed on August 23, 1802.

South Carolina

In the fall of 1908, South Carolina Commandery, No. 1, of Charleston, received from Miss Barbara McAlpin, of Paradise and Wolfville, Nova Scotia, a Certificate of membership issued to Sir Donald McPherson, her great-uncle. This document came through correspondence with Past Eminent Commander Sir Samuel S. Buist who obtained from Brother Henry Sadler, Sub-librarian of the Grand Lodge of England, the following information under date of December 31, 1908:

In 1774 the "Antients" chartered a Lodge at Charles Town, South Carolina, No. 190, which Lodge was working there in 1782, probably earlier, but we have no returns nor any correspondence from it after the last-named year. In the list of members dated April, 1782, I find the names of W. Clancy, John Simpson and John Milling, three out of the four that signed the McPherson Certificate.

The Certificate itself reads as follows:

In the Name of the Most Holy Glorious and Undivided Trinity, Father, Son and Holy Ghost.

The Blessing of him that was ready to Perish, Came upon Me, and I caused the Widow's Heart to Sing for Joy.

We, the Captain General, etc., etc., etc., of the General Assembly of Knights Templars under the sanction of Lodge No. 190 on the registry of England Doth Hereby Certify the Bearer, our Faithful, True and Wellbeloved Brother Sir Donald McPherson, was by us Dubbed A Knight of that Most Holy, Invincible and Magnanimous Order of Knights Templars (the true and faithful Soldier of Jesus Christ), He having with due Honour and Fortitude Justly supported the amazing tryals attending his admission, and as such we recommend him to all Brothers of Knights Templars on the Face of the Globe.

Given under our Hands and the Seals and the Seal of our General Assembly at Charles Town, South Carolina, this 3rd day of March, 1782, And of the order of Malta, A.D. 1118.

JOHN MILLING, *Recorder*

G. RUSHWORTH, *Captain General*

WM. CLANCY, *Grand Warden*

JOHN SIMPSON, *D. Grand Warden*

This Certificate was transferred to the custody of the Grand Commandery of South Carolina on April 11, 1917, and on motion the document was forwarded for preservation by the Grand Recorder of the Grand Encampment of the United States.

On August 27, 1823, South Carolina Encampment petitioned the Grand Encampment of the United States for a Charter of Recognition. The original Warrant was destroyed by fire in 1843, and a Dispensation was accordingly issued on May 17, 1843.

A Charter was issued on October 22, 1821, signed by Sir Bayse Newcomb "General Grand Master of the Pennsylvania Grand Encampment of Knights Templar and the Appendant Orders," for the holding of Columbia Encampment of Knights Templar, No. 1, of South Carolina. From the *Historical Sketch of the Order of Knights Templar*, submitted by Sir Theodore S. Gourdin before South Carolina Commandery, No. 1, at Charleston, March 23, 1855, the following paragraph is taken:

A Charter was granted at Boston, June 24, 1824, by M. E. and M. W. Henry Fowle, Deputy Grand Master of the General Grand Encampment of the United States of America, countersigned by John T. Loring, General Grand Recorder, to Benjamin Thomas Elmore, and eleven others to form, open and hold Columbia Encampment, No. 2. The Charter is in the archives of Richland Lodge, No. 39, A. F. M., at Columbia, South Carolina, with some rough sketches of their meetings which were held in the Hall Lodge.

With the burning of the city of Columbia by General Sherman's army in the Civil War, 1865, the archives of Richland Lodge, No. 39, were all destroyed.

Lafayette Encampment, No. 3, at Georgetown, was recommended on February 23, 1825, to the Grand Encampment of the United States for a Charter and this was granted in March of that year. The Commandery visited Charleston on March 15, 1825, and assisted South Carolina Commandery, No. 1, in the reception of the Marquis de La Fayette at his quarters, St. Andrews Hall, Broad Street.

A Grand Encampment was formed in 1826 by the above three Encampments. September 18, 1826, this Grand Encampment was represented by proxies in the General Grand Encampment at New York. Grand Master Sir James Eyland, represented the Grand Encampment of South Carolina in 1829 at the General

Grand Encampment's New York meeting. Beaufort Encampment, No. 4, at Beaufort, was established in 1826.

The glow of Templarism became dim and in 1830 the Grand Encampment was extinguished. The Encampments at Columbia, Georgetown and Beaufort disappeared, and the meeting of South Carolina Encampment on October 11, 1830, began an idleness of over eleven years.

Active work in Knight Templarism was renewed in 1841 and continued until October, 1862, when on account of the Civil War, labor halted to December, 1865, when Sir Albert G. Mackey became Eminent Commander.

Spartanburg Commandery, No. 3, at Spartanburg, was formed under a Dispensation issued, October 1, 1891, and chartered, August 29, 1895.

Greenville Commandery, No. 4, at Greenville, organized under a Dispensation issued, November 7, 1900; chartered on August 29, 1901.

Sir James H. Hopkins, Grand Master of Knights Templar in the United States, issued his Dispensation on May 10, 1875, to brethren in Columbia, South Carolina, to confer the Orders of Knighthood.

At a meeting of these Knights in that city on May 26, 1875, a petition was signed and addressed to Grand Master Hopkins praying "that the Charter of Columbia Commandery issued in 1824, be re-issued, said Charter having lain dormant for a long time, and being now lost or destroyed."

The Grand Master on June 8, 1875, issued such a Dispensation. A Charter was granted on August 29, 1877, at the Triennial Convocation of the Grand Encampment of the United States.

Representatives of South Carolina Commandery, No. 1; Columbia Commandery, No. 2; Spartanburg Commandery, No. 3, and Greenville Commandery, No. 4, met in the Asylum of Columbia Commandery at Columbia on March 25, 1907, pursuant to a Warrant issued on March 15, 1907 by Grand Master Sir George M. Moulton, who was present and who on that occasion instituted the Grand Commandery of South Carolina.¹

¹ For further information on the several items mentioned in the foregoing article consult the "Proceedings," Grand Encampment of the United States, 1844, pp. 21 and 81, 1877; pp. 20 and 192; "History of Columbia Commandery, No. 2," by J. T. Barron, Eminent Commander, 1902; "Proceedings," Grand Commandery, South Carolina, 1907 and 1917.

*South Dakota*¹

The Grand Commandery of Dakota Territory was organized on May 14, 1884, at Sioux Falls by Sir Theodore S. Parvin of Iowa, as Proxy for Sir R. E. Withers, Grand Master of the Grand Encampment. There were five Commanderies in the Territory, Dakota No. 1 at Deadwood; Cyrene, No. 2, at Sioux Falls; De Molay, No. 3, at Yankton; Tancred, No. 4, at Bismarck, and Fargo, No. 5, at Fargo. All except Tancred Commandery were represented in the Convention. A Charter was granted to La-Co-Tah Commandery, No. 6, at Huron. At the second Annual Conclave, June 17, 1885, a Charter was issued to Watertown Commandery, No. 7, at Watertown. A Charter was granted to Grand Forks Commandery, No. 8, at Grand Forks, on May 12, 1886. On June 7, 1887, a Charter was granted to Schrader Commandery, No. 9, at Rapid City, also to Damascus Commandery, No. 10, at Aberdeen. On May 29, 1888, St. Bernard Commandery, No. 11, at Mitchell, was chartered, and on June 6, 1889, a Charter was issued to Wi-ha-ha Commandery, No. 12, at Jamestown.

On June 4, 1890, the Territory of Dakota having been divided and the two States of North Dakota and South Dakota created and admitted into the Union of States, and the Grand Master of the Grand Encampment having granted his Dispensation for the Grand Commandery of North Dakota, the Representatives of Tancred Commandery, No. 4, Fargo Commandery, No. 5, Grand Forks Commandery, No. 8, and Wi-ha-ha Commandery No. 12, withdrew from further participation in the business of the Grand Commandery of Dakota, which then changed its name pursuant to the order of the Grand Master to the "Grand Commandery of South Dakota."

Tennessee

The Grand Commandery of Tennessee was authorized by the Grand Encampment of the United States to be formed, September 16, 1859. The Grand Master on October 3, 1859, empowered Sir Lucius J. Polk to install the Grand Commandery and a return was made that this was done on October 12, 1859. The subordinate Commanderies were Nashville, No. 1, at Nashville; Yorkville

¹ See article on North Dakota in this chapter.

WILLIAM HUTCHINSON



No. 2, at Yorkville; De Molay, No. 3, at Columbia, and Cyrene, No. 4, at Memphis.

A written record by Sir Theodore S. Parvin says of Nashville Commandery: "Dispensation, November 11, 1846. Chartered, September 14, 1847." The second reprint of the Grand Encampment *Proceedings*, top of page 90, says: "In 1842 a petition to revive Nashville Encampment was presented to Sir Knight Reese." We might reasonably infer from this circumstance that this Encampment was at work before 1842. But there is in the *Proceedings*, Grand Commandery of Tennessee, 1859, page 17, a Historical Sketch of Nashville Commandery, No. 1, and it begins by saying that: "After several preliminary meetings, this Commandery was organized in the City of Nashville on the 26th day of November, A.D. 1846, A.O. 728, under authority of a Dispensation issued by M. E. Sir Joseph K. Stapleton, Deputy General Grand Master of the General Grand Encampment of Knights Templar." Then follows a list of the officers.

The other three of the first constituent bodies of the Grand Commandery of Tennessee were organized as follows:

Yorkville Commandery, Dispensation issued, July 10, 1857; chartered, September 16, 1859.

De Molay Commandery, Dispensation issued, December 20, 1857, chartered, September 16, 1859.

Cyrene Commandery, Dispensation issued, March 27, 1859; chartered, September 16, 1859.

Texas

The Grand Commandery of Texas was constituted on January 18, 1855. A Warrant had been issued by the General Grand Master to form and establish this Grand Encampment December 31, 1853.¹

The subordinate Commanderies were:

San Felipe de Austin, No. 1, at Galveston, organized by Charter, December 10, 1835.

Ruthven, No. 2, Houston; by Dispensation, February 2, 1848, and chartered, September 12, 1850.

Palestine, No. 3, at Palestine; by Dispensation, May 16, 1853, and chartered, September 19, 1853.

¹ "Proceedings," Grand Encampment, 1856, p. 248.

Utah

The following subordinate Commanderies were organized in Utah under Warrants from the Grand Encampment of the United States:

Utah, No. 1, at Salt Lake City; Dispensation granted, December 20, 1873; chartered, December 3, 1874.

El Monte, No. 2, at Ogden; Dispensation granted, October 22, 1885; chartered, September 23, 1886.

Malta Commandery, No. 3, at Park City, Dispensation issued, June 26, 1905, and constituted on August 23, 1907, by Sir Jacob H. Epperson of Ogden, as special representative of the Grand Master, and under a Charter granted by the Grand Encampment that month.

The Grand Commandery of Utah, comprising the three constituent bodies, was organized at Ogden on April 19, 1910, by Sir Frank M. Foote, Past Grand Commander of Wyoming, special representative of and acting under a Warrant issued by Sir Henry Warren Rugg, Grand Master. The Grand Commandery was constituted at Salt Lake City, on October 14, 1910, by Sir A. B. McGaffey, special representative of Sir William B. Mellish, Grand Master, under Charter issued at the Thirty-first Triennial Conclave of the Grand Encampment, August 9-11, 1910.

Vermont

The Grand Encampment of Vermont under a Warrant — the first issued — by Sir Henry Fowle, Deputy General Grand Master, June 1, 1824, was constituted on June 17, 1824, at Rutland. The Grand Encampment came to a halt with the four constituents, October 12, 1831, being the last session of this Grand Body. In December, 1850, consent was given three Encampments to form a Grand Commandery for Vermont and the reorganization took place on January 14, 1852, at Burlington, by delegates from Mount Calvary, LaFayette, and Burlington Commanderies.

Vermont Encampment, at Windsor; chartered, February 23, 1821.

Green Mountain, No. 2, at Rutland; chartered, March 12, 1823.

Mount Calvary, No. 3, at Middlebury; chartered, February 24, 1824.

LaFayette, at Berkshire; chartered, June 17, 1824.

Burlington, No. 4, at Burlington; Dispensation issued, June 28, 1849; chartered, September 17, 1850.

LaFayette, No. 5, at Berkshire; Dispensation issued, November 9, 1850; the old Charter of 1824 — see above — endorsed, October 27, 1853.

Virginia

The Grand Encampment of Virginia was constituted on November 27, 1823, at Winchester.

The subordinate Encampments in the State were:

Richmond, at Richmond; chartered, May 5, 1823. Neither in the case of this Encampment, nor of Warren or Winchester Encampments did any Dispensation precede the granting of the Charters.

Warren, at Harper's Ferry; chartered, July 4, 1824.

Winchester, at Winchester; chartered, July 4, 1824.

These three Encampments were erased on September 17, 1847.¹

Wheeling, No. 1, at Wheeling; Dispensation issued, August 21, 1838, and chartered, September 16, 1841.

Sir J. G. Hankins, Grand Recorder, Grand Commandery of Virginia, writes to us that he "has in his possession a certified copy of a writing found in the cornerstone of the old Market House, March 2, 1900, where the old Masonic Lodge room in Winchester, Virginia, was located. It was deposited there July 30, 1821, and gives a 'List of the officers and members of Winchester Grand Encampment of Sir Knights Templar, No. 1, held in the Fields of Winchester, State of Virginia. Founded Anno Domini 1813, Anno Lucis 5813, and in the Era of Sir Knights Templars 831.'" Frater Hankins also states that the memorial from Virginia presented to the 18th Triennial held at Baltimore in 1871 points out that "About 1812, there was an Encampment at Winchester . . . worked under the authority of the Lodge at that place" and that "until 1816, all authority in Masonry and Knighthood was universally held to be in the Lodge."

"Previous to 1816, therefore," continues Frater Hankins, "Sir Knight Daniel W. Thomas and others were dispensing in regular form the Degree of Knights Templar and its Appendant Orders,

¹ "Proceedings," Grand Encampment, United States, 1847, p. 110.

and in the absence of any other governing power, granted two Dispensations — one to Warren Encampment at Harper's Ferry, and one to Mount Carmel Encampment, the location of which seems not to be known. At about the same date, James McVee (and others) was holding by the authority of a Scotch Blue Lodge Warrant an Encampment in the City of Richmond, conferring all the Degrees in regular and legal form. But how long previous to 1816 the Richmond Encampment was dispensing the Knights Templar Degree cannot be determined as the Commandery now seems to have no records prior to 1844. We learn that in 1820, 'A Grand Lecturer from the North arrived' in Richmond, who was either Jeremy L. Cross or James Cushman, probably the latter. He advised the Richmond Encampment of the irregularity of their proceedings — made irregular by the ruling of the General Grand Encampment of the United States, which had just previously been established in New York. The Richmond Templars immediately applied for, and procured a Charter, which cost them \$90; and No. 1 was allotted to them April 10, 1823. The same summer the Grand Lecturer arrived in Winchester, and induced Sir Knight Thomas to call together the members of his Encampments, and to the astonishment, no doubt, of our worthy Grand Lecturer, proclaimed the Winchester Encampment a Grand Encampment for Virginia; and simply as a matter of courtesy resolved to come under the jurisdiction of the General Grand Encampment of the United States; and so advised the Illustrious General Grand Master, Dewitt Clinton."

From all that can be learned in the *Proceedings* of the General Grand Encampment from 1823, we infer that the Grand Encampment of Virginia, which in the *Proceedings* is only recorded as having been organized "prior to 1826," did not continue very long. The Encampments at Richmond, Harper's Ferry, and Winchester, two of which held Charters of Recognition, and one of constitution from the General Grand Encampment, the report of a Committee in 1847¹ says:

About 1826 these three Encampments formed a Grand Encampment for the State, which, in that year, was represented in the General Grand Encampment (by Sir James Cushman).²

¹ "Proceedings," Grand Encampment, United States, 1847, p. 119.

² "Proceedings," Grand Encampment, United States, 1826, p. 9.

Nothing further is known of this Grand Encampment, but it is presumed to have ceased to exist soon after its organization; for it appears that in 1858 a Dispensation, and subsequently a Charter, was granted by this General Grand Encampment to a Commandery to be located at Wheeling in that State. Matters continued in this condition until this 11th of December, 1845, when delegates from sundry Encampments, including the three owing their allegiance to the General Grand Body, met at Richmond, and having resolved that it was impossible to revive the extinct Grand Encampment, proceeded to form a new one for the State.

Such is a brief statement of the facts. Your Committee are of the opinion that when the original Grand Encampment of Virginia ceased to exist, jurisdiction over the State reverted to this body. And this seems to have been the view entertained in 1838, when this General Grand Encampment established an Encampment at Wheeling.

They are also of the opinion that immediate jurisdiction over, at least, the three Subordinate Encampments, which derived their authority from this body, also reverted to its original source. This being true, there was no power vested in the Subordinate Encampments in Virginia to organize a Grand Encampment without the consent of the General Grand Encampment as provided by this Constitution. This consent or approval was never obtained or even asked for.

It follows, therefore, that the body now existing, and styling itself the Grand Encampment of Virginia, is irregular and unauthorized. It refuses allegiance to this General Grand Encampment, and denies its authority in the State of Virginia.

In 1871, at the Triennial Encampment, a memorial from the Grand Commandery of Virginia was presented by Sirs W. B. Isaacs and R. E. Withers "Asking leave to withdraw from the jurisdiction of the Grand Encampment of the United States." The memorial was a thorough-going and lengthy statement and was referred to a Committee of three.¹

This Committee made an extensive report answering the reasons for a separation as set forth in the memorial, and presented the following conclusions:

Resolved, That the Grand Encampment entertaining for the Grand Commandery of Virginia the most courteous and friendly feeling of fraternal brotherhood, and being anxious to preserve intact the knightly array of the constituent Grand Commanderies and to continue to preserve the good, well-being, and perpetuation of "Templar Masonry," does decline and refuse "to allow the Grand Commandery of Virginia, in peace, in honor, and in recognition, to

¹ "Proceedings," Grand Encampment, United States, 1871, pp. 175 to 180.

withdraw from the jurisdiction of the Grand Encampment" as prayed for in its memorial.

Respectfully submitted by the Committee,
THEODORE S. PARVIN
CHARLES W. WOODRUFF
RICHARD F. KNOTT.

Worthy is it of special note that in time Sir W. B. Isaacs was honored by becoming Grand Recorder of the Grand Encampment of the United States and Sir R. E. Withers became also Grand Master of the same body.

Washington

The Grand Commandery was organized on June 2, 1887, with the following constituent Commanderies:

Washington Commandery, No. 1, at Walla Walla; Dispensation issued, April 19, 1882, and a Charter was granted, August 23, 1883.

Seattle, No. 2, had a Dispensation issued on February 22, 1883, and was chartered, August 23, 1883.

Cataract, No. 3, at Spokane; Dispensation issued, July 30, 1885; was organized, August 14, 1885, and chartered, September 23, 1886.

Ivanhoe, No. 4, at Tacoma; Dispensation issued, March 23, 1886; formed, April 27, 1886, and chartered, September 23, 1886.

West Virginia

West Virginia was a part of the State of Virginia until June 20, 1863. As we have shown, under Virginia, that Grand Encampment was organized on November 27, 1823, and from October, 1824, under various changes, and at times being dormant for years, and having no communion with the majority of Templars of the General Grand Body, that Grand Encampment, now Commandery, has existed as under and by virtue of the constitution of the Grand Encampment of the United States. It has exercised exclusive jurisdiction over the territory now included in the State of West Virginia, with a single exception that was under the constitution of the Grand Encampment of the United States. The Grand Commandery of Virginia continued to exercise jurisdiction over it the same as theretofore. In the list of its subordinate Commanderies, the Grand Commandery of Virginia

classed Wheeling, No. 1; Palestine, No. 9, at Martinsburg; Star of the West, No. 12, at Morgantown, and in 1868 a Dispensation was issued by the Grand Commander of Virginia for a new Commandery at Charleston to be known as "Kanawha," and on February 25, 1874, this body was chartered as Kanawha Commandery No. 4, at Charleston,¹ all in West Virginia.

After the formation of West Virginia State the Grand Encampment of the United States did not claim the Commanderies therein as its immediate subordinates, nor exercised any power in West Virginia hostile to the jurisdictional claim of the Grand Commandery of Virginia.² The Grand Commandery of West Virginia was organized by Sir James H. Hopkins, Past Grand Master of Templars, on February 25, 1874. In the history of the Grand Commandery of Virginia we have shown the subordinate Commanderies which were in the present State of West Virginia, namely, Warren, at Harper's Ferry; Winchester, at Winchester; and Wheeling, No. 1, at Wheeling.

Wisconsin

Under a Warrant issued by Grand Master Benjamin B. French, October 17, 1859, the Grand Commandery of Wisconsin was organized on October 20, 1859, at Madison.

The delegates of the following Commanderies organized the Grand Commandery:

Wisconsin Commandery, No. 1, at Milwaukee; Dispensation issued, July 12, 1849, chartered, September 11, 1850.

Janesville, Commandery, No. 2, at Janesville; Dispensation issued, June 29, 1856, chartered, September 10, 1856.

Robert Macoy Commandery, No. 3, at Madison; Dispensation issued, January 29, 1859, chartered, September 16, 1859.

Wyoming

The Grand Commandery of Wyoming was organized by authority of the Grand Encampment of the United States on September 23, 1886, and constituted, March 8, 1888. The constituent Commanderies were:

¹ "Proceedings," Grand Encampment, United States, 1871, p. 55.

² See above "Proceedings," p. 56.

Wyoming, No. 1, at Cheyenne; Dispensation issued, March 15, 1873, and chartered, December 3, 1874.

Ivanhoe, No. 2, at Rawlins; Dispensation issued, February 16, 1885, and chartered, September 23, 1886.

Immanuel, No. 3, at Laramie; Dispensation issued, May 1, 1886, and chartered, September 23, 1886.

ANCIENT AND ACCEPTED SCOTTISH RITE

CHAPTER ONE HUNDRED AND THREE

THE EARLY HISTORY OF THE SCOTTISH RITE



IN earlier chapters of the present work will be found a History of Christian Knighthood, and of Knight Templarism in America. There will also be found the history of the suppression of the Templar Order by the Church and State, Pope and King; the incidents relating to the death of the last Grand Master, Jacques de Molay, and the dispersion of the famous historic organization.

Therefore, there is no need to repeat in this place the account of the destruction of the greatest of the three great military orders, the "Poor Fellow-soldiers of Christ and Solomon's Temple" as they officially described themselves. On March 11, 1314, the Grand Master, Jacques de Molay, was publicly burned to death in Paris, declaring with his last breath that the confessions wrung from him and other knights by torture were untrue, and that the Order was innocent. The Papal Bull, issued by Clement V. the year before, had suppressed the Order and transferred its estates to the Knights Hospitalers, or Knights of St. John of Jerusalem, for centuries the bitter foes of the Templars. The Templars who escaped the cruelty of the French King, Philip the Fair, fled to other countries.

From this period until the invention of printing there was a slow but gradual increase in learning, which was mainly confined to the priesthood. Very few, even of the nobility, could read or write; hence they employed as chaplains the learned class of the clergy, who conducted all of their business affairs, and

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became domesticated in their families. After the invention of movable type and the increase of books, "learning" became more popular, and by the political changes in the kingdoms of Europe there were important improvements in science and the arts brought about, so that from the close of the 14th century to the death of Charles II. of England, very important events had taken place and an entire revolution of society had occurred, growing out of the "Reformation" in religion.

The great fire in London—although a local affair—had its effects upon other parts of Europe. The reconstruction of the city of London—and particularly of the religious edifices—produced a revolution in architecture under the supervision of Sir Christopher Wren, who was appointed by Charles II. as superintendent of all the public buildings after the great fire. Under the sanction of the King, Wren visited the continent and became familiar with the classic orders of architecture, of which there were some examples in England. There seems little or no doubt that the great cathedral of St. Paul's in London, in its order of architecture, was patterned after St. Peter's at Rome.

Sir Christopher Wren has often been called by Masonic writers a Grand Master of Freemasons, but there is a question whether he was even an Apprentice Freemason when he became the government architect or "Superintendent."

Gottfried Ephraim Lessing, the German critic, born on January 22, 1729, died on February 15, 1781, goes so far as to describe Wren as the inventor of Speculative Freemasonry. Later investigators affirm that while Inigo Jones, the great architect of so many noble buildings in England, is claimed to have held a place in the Masonic Order, yet Sir Christopher Wren is only mentioned in a professional capacity. As the first code of Masonic laws and the first items of Masonic history were published by authority, it may justly be inferred that the compilers had no knowledge of his having ever been a member of the Society.¹ The English Freemasons of the period of the so-called revival of 1717 seemed to have found no reason to believe in Wren's connection with the Society.

¹ But later compilers of the "Constitutions," as that of 1738, give details of Wren's Masonic career, and Preston in his "Illustrations of Masonry" mentions Wren's lively interest in the Craft, his attendance and his gifts to the Fraternity.

Wren was one of the most eminent men of the time, "a prodigy of universal science," President of the Royal Society, the builder of the new cathedral of St. Paul's, London, and numerous colleges and other buildings, and, more than all, the rebuilder of London after the Great Fire. Certainly it would be strange that the initiation or affiliation of such a distinguished man as the King's Architect should have been forgotten by the Lodges of Freemasons in existence when the revival of 1717 took place.

While grave doubt has been developed over the membership of Christopher Wren in the Masonic Fraternity, there is to be said that among other testimony there is the note in Aubrey's *Natural History of Wiltshire*. This book was published in 1847 but had been completed by the author as early as 1686. We are told by Aubrey in this work that on May 18, 1691, there was to be "a great Convention at St. Paul's Church of the Fraternity of the Accepted Masons; where Sir Christopher Wren is to be adopted a Brother." There is also the fact that on the occasion of his death in 1723 two of the newspapers of that time in referring to his funeral describe him as "that worthy Freemason." There are other references extant that mention his activities as a Freemason but it is only fair to admit that these have not been deemed sufficient by some eminent students of Masonic History.

The invention of new Degrees was continuous, in the countries of Europe, during the middle portion of the 18th century, but most of them were worked to a limited extent only and soon passed into oblivion. The three Degrees of Entered Apprentice, Fellow-Craft, and Master Mason were the source from whence this prolific development of Degrees sprang. These three Degrees were selected with twenty-two others, to form a Rite which was destined to retain its vitality, and to spread its influence throughout the world. This Rite was known as the "Ancient and Accepted Rite."¹

There have been various accounts of the manner in which these Degrees were selected and arranged in the so-called "Rite of Perfection." The most reasonable statement is as follows:

¹ Following well-established practice we use the term "Ancient and Accepted Rite" to mean the series of Degrees prior to the 1801 addition of eight Grades. Since that time the series of ceremonies has been called the "Ancient and Accepted Scottish Rite." The English Supreme Council has omitted the word "Scottish" and uses the original phrase, the "Ancient and Accepted Rite."

The Chevalier de Bonneville established a Chapter of twenty-five Degrees of the so-called High Degrees in the College of Jesuits of Clermont, in Paris, in 1754. The adherents and followers of the House of the Stuarts had made the College of Clermont their asylum, most of them being Scotchmen. One of these Degrees being the "Scottish Master," the new Body organized in Charleston, S. C., in 1801, gave the name of "Scottish Rite" to these Degrees, a title that ever since that time has characterized the Rite all over the world. The name previously given to these Degrees was the "Rite of Perfection," or the "Ancient and Accepted Rite."

The Marquis de Lernaïs, as a prisoner of war, carried these Degrees to Berlin in 1757 and the following year they were introduced to and adopted by the Grand Lodge of the Three Globes. The Rite was revived in Paris in 1758 under the authority of the "Council of Emperors of the East and West."¹ Because of the interference of the Jesuits, who, finding that their former efforts had not succeeded in finally suppressing the Rite, again forced themselves into the Rite and "sowed seeds of dissension," the result was that a new organization was formed called the "Council of the Knights of the East." As a consequence a rivalry sprung up between these two bodies and the Grand Orient of France. In 1781, however, both of these organizations became incorporated with that Grand Body which held the Rite of Perfection within itself.

In 1762 it is asserted that Frederick the Great, who had taken under his patronage all of Freemasonry in Germany, formed and issued what have been known ever since then as the Grand Constitutions of 1762.

Here the student may be reminded that much difference of opinion has arisen regarding the connection of Frederick the

¹ We point out that the Scottish Degrees were revived in 1758 at Paris, for as a matter of fact, mention of Scottish Masters appears in a pamphlet of 1744 entitled "*Le Parfait Maçon, ou les Vrais Secrets de quatre Grades d'Apprentis, Compagnons, Maîtres Ordinaires, et Écossais de la Franche-Maçonnerie*," (the Perfect Master, or the True Secrets of the four Degrees of Apprenticeship, Fellow-Craft, Ordinary Master, and Scottish, of Freemasonry). The author states "It is said among the Masons that there are several Degrees above the Master; some say six, others carry the number to seven. Those who call themselves Scottish Masons claim to be the fourth grade. This Masonry differing from the other in many points, is becoming popular in France." From this we can infer that the additional grades have an even earlier date of origin than the time at which the above comment was written, namely 1744. General Albert Pike, on p. 142, "*A Historical Inquiry, in Regard to the Grand Constitution of 1786*," says that "In 1743, Baron Hünne was at Paris, and there received the High Degrees from the adherents of the Stuarts."

Great with the Scottish Rite of Freemasonry. The arguments may be examined in Brother Albert Pike's *Historical Inquiry in regard to the Grand Constitutions of 1786*, published at Washington, District of Columbia, and printed in 1872 and in 1883 by the Supreme Council of the Southern Masonic Jurisdiction of the United States of America. Another and opposing source of information is found in *Der Alte und Angenommene Schottische Ritus und Friedrich der Grosse*, von Wilhelm Begemann, published in 1913 at Berlin, Germany.¹

The Rite of Perfection, which for a quarter of a century, with many struggles, had not fully accomplished the work proposed for it by its authors, was improved, it is said, by Frederick himself, by a reorganization and reconstruction which placed it on a higher standard in its philosophy and in its teachings; that eight other degrees were added to it, and the name was changed to "The Ancient and Accepted Scottish Rite of Freemasonry," and that the Grand Constitutions of 1786 were ratified and signed by Frederick at Berlin, in May of that year.

By these Constitutions of 1786, Frederick the Great resigned the authority he had held from 1762 as Grand Commander of the Order of Princes of the Royal Secret, and Supreme Chief of the Scottish Rite or of Perfection. His Masonic powers were by the same document deposited with a Council for each nation, to be composed of Sovereign Grand Inspectors-General of the Thirty-Third and last Degree of legitimate Freemasonry, limited in numbers to that of the years of Christ on earth.

Returning to the Grand Constitutions formed in 1762 we are told that they were ratified in Bordeaux, October 25th of that year, and were proclaimed as the governing laws for all the several Bodies of the Rite of Perfection over the two Hemispheres.

¹ We may here give briefly the conclusions of the respective authors. Brother Pike says of his book, in his preface, that "It contains my reasons for believing these Constitutions to be genuine. I do not assert and our Supreme Council does not assert, that they are, as a known, proven and established fact, but I do say that they have long been reputed to be so; that there is sufficient evidence to make their authenticity probable; that there is nothing in the grounds on which they have been impeached; and it is not shown that they are not authentic, nor that they ought to be suspected and doubted." Brother Begemann in a letter to us sums up his researches by saying "that the so-called Constitutions of May 1, 1786, cannot be genuine." He is further of opinion that the Constitutions usually credited to 1762 and the Morin's Patent dated August 27, 1761, cannot be placed earlier than 1763 and probably are somewhat later.

Prior to this, in 1761, Stephen Morin was invested with power by the Grand Consistory of Sublime Princes of the Royal Secret in Paris, on the 27th of August, 1761, to carry the Rite of Perfection to America. He received a Patent, as his credential, of which the following is a copy:

"Morin's Patent

"TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE

"At the Grand Orient of France and by the good pleasure of His Most Serene Highness, thrice Illustrious Brother Louis de Bourbon, Count of Clermont, Prince of the Blood Royal, Grand Master and Protector of all Lodges.

"At the Orient of a most enlightened place where reign Peace, Silence, and Concord, *Anno Lucis*, 5761, and according to the common style, the 27th August, 1761.

"Lux ex tenebris (Light from the Darkness)

"We, the undersigned, Deputies General of the Royal Art, Grand Wardens and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem, established at the Orient of Paris; and We, Perfect Grand Masters of the Grand Council of the Regular Lodges under the protection of the Grand and Sovereign Lodge, under the sacred and mysterious numbers, do declare, certify, and decree to all the very dear Brethren, Knights, and Princes scattered throughout the two hemispheres, that being assembled by order of the Deputy General, President of the Grand Council, a petition was communicated to us by the worshipful Bro. Lacorne, Deputy of our thrice Illustrious Grand Master, Knight and Prince-Mason, and was read in due form.

"Whereas our very dear Bro. Stephen Morin, Grand Elect, Perfect and Sublime Antient Master, Knight and Sublime Prince of all Orders of the Sublime Masonry of Perfection, Member of the Royal Lodge of the 'Trinity,' etc., being about to sail for America, desires to be able to work under legal authority for the advancement and increase of the Royal Art in all its perfection, and prays the Grand Council and Grand Lodge to grant him letters-patent for the giving of Charters of Constitution.

"On the report which has been made to us, and knowing the eminent qualifications of the very dear Bro. Stephen Morin, we

have, without hesitation, accorded him this slight gratification in return for the services which he has always rendered this Order, and the continuation of which is guaranteed to us by his zeal.

“For these causes and for other good and sufficient reasons, whilst approving and confirming the very dear Bro. Stephen Morin in his designs, and wishing to confer on him some mark of our gratitude, we have, by unanimous consent, constituted and invested him, and do by these presents constitute and invest him, and give full and entire power to the said Bro. Stephen Morin, whose signature is on the margin of these presents, to form and establish a Lodge, for the purpose therein of receiving candidates, and extending the Royal Order of Freemasons in all the Perfect and Sublime Degrees; to carefully take measures that the statutes and regulations of the Grand and Sovereign Lodge in particular be kept and observed, and to never admit therein any but true and legitimate brethren of Sublime Masonry.

“To rule and govern all the members who shall compose the said Lodge, which he may establish in the four quarters of the world wherever he may arrive or shall sojourn, under the title of *Lodge of St. John*, and surnamed ‘Perfect Harmony’; we give him power to choose such officers as he may please to aid him in governing his Lodge, whom we command and enjoin to obey and respect him. We do ordain and command all Masters of regular Lodges of whatsoever dignity, scattered over the surface of land and sea, do pray and enjoin them in the name of the Royal Order, and in the presence of our Thrice Illustrious Grand Master, to acknowledge in like manner as we do recognize our very dear Bro. Stephen Morin as Worshipful Master of the Lodge of Perfect Harmony, and we appoint him in his quality of our Grand Inspector in all parts of the New World to enforce the observance of our laws in general, etc., and by these presents do constitute our very dear Bro. Stephen Morin our Grand Master Inspector, authorising and empowering him to establish Perfect and Sublime Masonry in all parts of the world, etc., etc.

“Consequently, we pray, all our brethren in general to render to our said Brother, Stephen Morin, such assistance and succour as may be in their power, requiring them to do the same to all the brothers who shall be members of his Lodge, and towards whom he has admitted and constituted, and shall admit or constitute in

future to the Sublime Degrees of Perfection, whom we give him full and entire power to multiply, and to create Inspectors in all places where the Sublime Degrees shall not already be established, knowing well his great knowledge and capacity.

"In witness whereof we have given him these presents, signed by the Deputy-General of the Order, Grand Commander of the Black and White Eagle, Sovereign Sublime Prince of the Royal Secret, and by us, Grand Inspectors, Sublime Officers of the Grand Council and of the Grand Lodge established in this capital, and we have sealed them with the great seal of our Illustrious Grand Master, His Most Serene Highness, and with that of our Grand Lodge and Sovereign Grand Council. Given at the Grand East of Paris, in the Year of Light, 5761, or according to the Vulgar Era, 27th August, 1761.

"Signed: Chaillou de Jonville, Deputy-General, W. M. of the first Lodge in France called 'St. Antoine,' Chief of the Eminent Degrees, Commander and Sublime Prince of the Royal Secret, etc., etc. Bro. the Prince de Rohan, Master of the Grand Lodge 'Intelligence,' Sovereign Prince of Masons, etc., etc. Lacorne, Deputy of the Grand Master, Respectable Master of Lodge 'Trinity,' Grand Elect Perfect Knight, Sublime Prince Mason, etc., etc. Maximilien de St. Simson, Sen. Warden, Gr. :. El. :. Perf. :. Kt. :. and Pr. :. Mason, etc. Savalette de Bukoly, Grand Keeper of the Seals, Grand Elect, Perfect Knight, and Prince Mason, etc. Taupin, Grand Ambassador of His Highness, Grand Elect Perfect Master, Knight, Prince Mason, etc. The Count de Choiseul, Worshipful Master of the Lodge 'Sons of Glory,' Grand Elect Perfect Master, Knight, and Prince Mason, etc. Boucher de Lenoncourt, Worshipful Master of the Lodge 'Virtue,' Grand Elect Perfect Master, Kt. :. Pr. :. Mason, etc. Brest de la Chaussée, etc., Worshipful Master of the Lodge 'Exactitude.' Grand Elect Perfect Master, Kt. :. and Pr. :. Mason.

"By order of the Grand Lodge also signed, Daubantin, Grand Elect Perfect Master and Knight Prince Mason, Worshipful Master of the Lodge 'Saint Alphonse,' Grand Secretary of the Grand Lodge and the Sublime Council of Prince Masons in France."¹

¹ A copy of the Morin Patent in the Register of Ill. :. Bro. :. Jean Baptiste Marie Delahogue, Deputy Grand Inspector-General, written throughout by his own hand in 1798 and 1799, and also certified by Ill. :. Bro. :. Count Alexander Francois Auguste de Grasse-Tilly and with the seal of the Sublime Grand Council of Princes of the Royal Secret at Charleston is said by Brother Albert Pike (p. 174, "Historical Inquiry") to be preserved in the archives of that Council.

The first soil which Morin touched on his mission to America was Santo Domingo, and afterward, on his arrival at Kingston, Jamaica, he appointed Henry Andrew Francken a Deputy Inspector General.¹ Later on other appointments were made by him to this office, and these Deputies he supplied with copies of the Grand Constitutions, which had been adopted in 1762. Soon after his appointment Francken visited the North American Colonies, where on December 6, 1768, he gave an appointment of Deputy Inspector General to Moses M. Hays, or Hayes, a merchant of the City of New York, the first Master of King David's Lodge under a Warrant issued on February 17, 1769, the Lodge being transferred to Newport, Rhode Island, June 7, 1780, where he served one year as Master, and in 1783, 1784, and 1785, was Master of Massachusetts Lodge at Boston. Brother Hayes became Junior Grand Warden of Massachusetts in 1785, and was Most Worshipful Grand Master from 1788 to 1793.²

Francken established under his commission from Morin a Lodge at Albany, New York. This was a Lodge of Perfection of the 14th Degree. In October, 1767, he conferred the Degree of Sublime Prince of the Royal Secret, then the 25th Degree of the Rite, on several brethren of the Order. This Lodge seems not to have prospered, and was nearly forgotten when on October 5, 1821, it was revived after Giles Fonda Gates, one of the most active brethren of the Northern Masonic Jurisdiction, discovered the original Warrant, together with some patents of the brethren of that Lodge, and its books of record.

This Lodge appears to have been the very first body of the Rite of Perfection ever planted on the Continent of North America, and there were, doubtless, several such organizations in the Islands of the West Indies.

Those Freemasons who have progressed beyond the Blue Lodge Degrees, and are familiar with the Capitular and Cryptic Rites, as also the Degrees of the Commandery and those of the A ∴ A ∴ A ∴ S ∴ R ∴ can readily perceive how Thomas Smith Webb was able to develop the Degrees attributed to him, after his stay in Albany, and his connection with the Brethren there.

¹ The date is not known, but it must have been between 1761, and 1767. Brother Pike, "Historical Inquiry," p. 176, suggests the year 1762.

² "Ancient A. & A. S. R. Documents," Sachse, Grand Lodge of Pennsylvania, 1915, p. 23.

Brother Isaac Da Costa was made a Deputy Grand Inspector General¹ by Hayes in 1781; the latter also appointed Solomon Bush, Deputy for Pennsylvania, and Barend, or Barnard M. Spitzer, Deputy for Georgia. On April 4, 1781, Brother Hayes issued a Patent to Abraham Forst as Deputy Grand Inspector General for Virginia. This Patent is in the archives of the Grand Lodge of Pennsylvania. Brother Joseph M. Myers was made Deputy Grand Inspector General for Maryland and succeeded Brother Da Costa in that capacity for South Carolina. He was in 1782 acting Secretary of the newly-formed Lodge of Perfection at Philadelphia.²

Da Costa established in Charleston, South Carolina, in 1783, a Sublime Grand Lodge of Perfection.

A Council of Princes of Jerusalem was duly constituted on February 20, 1788, in Charleston, South Carolina, and Myers, Spitzer, and Forst were present and installed the officers.

Brother William R. Singleton states that a Council of Knights Kadosh was organized in Philadelphia in 1796 by refugees from Santo Domingo; when France again assumed authority over Santo Domingo, these brethren returned home and the Council became inactive if not extinct.

A Lodge of Perfection was established at Baltimore, Maryland, in 1792 by Henry Wilmans, Master of Concordia Lodge in 1793, and the following year elected Grand Master of Masons in Maryland. He died in 1795. Several old manuscripts have been found which give the Constitutions and By-laws of the organization together with the names of the members, some seventy-six in all.³

In New York City a Chapter of Rose Croix (18th Degree) was established in 1797,⁴ and here Brother Singleton observes

¹ Brother Da Costa's own endorsement, June 25, 1781, on the Forst Patent, has the title of Deputy Grand Inspector General for North America and the W. Indies.

² From "Ancient A. & A. S. R. Documents," Sachse, Grand Lodge of Pennsylvania, 1915, pp. 166 and 167, we find the Degrees then conferred were: Past Master, Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendent of Building, Knights Elect of Nine, Grand Master Elect of Fifteen, Illustrious Knights, Grand Master Architect, Royal Arch Sublime Degree, Perfection, Knights of the East. About the "Perfection" ceremony there is some doubt whether the reference in the minutes means anything more than the installation of officers.

³ "Freemasonry in Maryland," E. T. Schultz, vol. i, p. 327, and "History of the Cryptic Rite," Robertson, p. 19.

⁴ Brother E. T. Carson in Gould's "History of Freemasonry," vol. iv, p. 635, gives the name of this Chapter as "La Triple Union," but in Folger's "Ancient and Accepted Scottish Rite," the name is "Amis Choisis" (Chosen Friends), see p. 313.

that Grand Constitutions of 1786 and the ritual of the eight added Degrees had been received in Charleston at that time.

The bodies already established in Charleston accepted the new ruling and adopted the new Degrees, and in 1801 a convention was held and preliminary steps taken to form a Supreme Council of the 33d and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry.

The name of this new body was "The Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and Last Degree for the United States of America." It was formed and organized by John Mitchell and Frederic Dalcho, and during the year the full number of members, nine, was admitted.

This new body recognized the Constitutions of 1762, the Secret Constitutions, and the much-discussed Constitutions of 1786.

These latter Constitutions are believed to have been approved and ratified by Frederick the Great, of Prussia, as Supreme Head and Governor of the Rite, and provide for the government of the Rite, after his death, by a Council in each nation. Although these Constitutions claim to have been recognized as the Supreme Law of the Rite in 1786, they were not published till 1832, when a French version appeared. A Latin text was published two years afterwards which, while agreeing with the French book in essentials, differs in many of the details. It may be broadly stated that the Latin version is more precise, more complete, more in legal form. Hence, some students have arrived at the conclusion that the Latin Constitutions, thus written in a language universally understood, were the original, while the French version was really an adaptation for the use of the brethren in France.

But the question whether the French or Latin text is the original is of little importance compared with another one, namely, "Were the Constitutions of 1786 ever seen or sanctioned by Frederick the Great?" Those who assert the falseness of the Constitutions usually make no attempt to demonstrate the commission of forgery at Charleston, but confine themselves to denying that they were ever sanctioned by Frederick. The reasons alleged for this opinion were that in 1786 Frederick was mentally and physically unfit for business, and, furthermore, that names subscribed to the Latin version were untrue. The injurious suspicions

as to the veracity of numerous Masonic statements, caused by the unwise zeal and the uncritical methods of many writers, led to the general acceptance of the belief that the Constitutions in the Latin version were simply stupid forgeries by men ignorant or careless of historical facts and probabilities.

An American Freemason of the highest standing, Brother Albert Pike, refuted this theory. That eminent Freemason, in his *Historical Inquiry*, showed from documents of the period that in 1786 Frederick the Great, while undoubtedly suffering from physical ailments, was still in the habit of attending to business. Brother Pike likewise showed that the names appended to the Constitution of 1786 were those of men who were connected with the Court of Berlin. The result of his investigations, after an extensive and impartial study of all accessible sources of information, was to the effect that the aforesaid Constitutions were drawn up at Berlin and duly ratified by Frederick in the year assigned to them.

We must always remember in any discussion of these old Constitutions that the question of their origin is of purely historical importance. Their present value to us as Statutes of any Rite depends upon their adoption as law by competent authority. Whatever their origin, wherever they were first written or by whom, is negligible in the matter of legality compared to the obvious point of leading consequence and that is their voluntary acceptance as a legal guide by the foundation Supreme Councils gave them all the weight necessary for that purpose.

Both Brothers Pike and Carson, differing widely as they did upon the source of the Constitutions in 1786, were agreed upon the legal aspect. Brother Enoch Terry Carson, then Deputy of the Scottish Rite for Ohio, says, "We shall not enter into a discussion of the question as to whether these Constitutions had the origin claimed for them or not, it is sufficient to say that they were recognized, and that under and by authority of them the Southern Supreme Council, at Charleston, the first in the world, was organized and until 1813, possessed exclusive jurisdiction over the United States; and all other regular Supreme Councils from that day down to the present have, and still recognize them. If they (the Constitutions of 1786) ever were irregular they ceased to be so to any and every Supreme Council the very moment they

recognized and adopted them. Without them there can be no thirty-third Degree of the Ancient and Accepted Scottish Rite.”¹

Brother Albert Pike is equally direct to the point where he says very plainly, “But the validity and effect of these Constitutions did not depend on their emanating from Frederick. On the contrary, he had no power to make any such laws. Their force and effect as law, depended on their adoption as such by the first Body of the Rite.”²

Without quoting at length from Brother Pike’s *Historical Inquiry*, it may be advisable to give some of his conclusions. He shows that when Francken in 1767 introduced the Rite into the American Colonies it was generally understood that the supreme governing power was in Berlin, and that in 1770 the Lodge of Perfection at Albany was directed to transmit reports to Berlin, while, still earlier, a tracing-board made by one of its members, William Gamble, displays the double eagle of Prussia as a symbol of the head of the Order. Moreover, in 1785, the Lodge of Perfection at Philadelphia drew up an address to be presented to Frederick as “Great Thrice Puissant and Grand Commander.”

The Ancient and Accepted Scottish Rite of Thirty-three Degrees has nothing whatever to do with the Grand Lodge of Scotland. No portion of it, except perhaps the Royal Order of Scotland, ever started in Scotland. Brother Robert F. Gould applies the word “Scots” as distinguished from “Scottish” to show these additions to Freemasonry made on the Continent. These so-called Scottish or Scots Degrees seem to have originated about the year 1740 in France. The statement that Irish Chapters existed in Paris from 1739, holding their Constitutions from the Grand Chapter of Dublin, can not be accepted. There is no evidence to support it. Masonic authorities reject it, holding that a much later date must be assigned to these Irish Degrees. Nor must we confuse the “Orient de Bouillon” with these so-called Scots Freemasons, for that was simply a Grand Lodge established later on in Luxemburg.

What these Scots Lodges taught nobody knows. Rituals exist in sad profusion, but unfortunately they do not agree. They are all

¹ E. T. Carson’s article in Gould’s American Edition, “History of Freemasonry,” vol. iv, p. 638. See also “A Concise History of the Peckham Supreme Council,” Carson, 1884, p. 49.

² “Foulhouzeism and Cerneauism Scourged,” Pike, 1883, p. 93.

possessed with one notion which will show the curious trend of the system. They state that some Scottish Crusaders found in a vault the long-lost ineffable Word, and that in their search they worked "with the sword in one hand and the trowel in the other." This expression is taken from the Hebrew account of the building of the Second Temple of Zerubbabel, and while natural enough as applied to builders, is quite out of place in the case of men rummaging in some underground passage. The story of the "long lost, ineffable word" we meet with in the *Arabian Nights*, where we learn that the knowledge of it made Solomon, the Wise, able to perform all kinds of marvels. Brother Singleton says it must be remembered, too, that the temple that the Crusaders saw was not Solomon's nor Zerubbabel's, but Herod's, erected a little before the birth of Christ.

Relying on this legend, the Scots Master claimed to be in possession of the true secrets of Freemasonry, the true history and the real designs of the Order. He claimed also to be in every way superior to the Master Mason, and to hold various peculiar privileges. With strange forgetfulness of the great principle on which Freemasonry is founded, the perfect equality of all its members, the Scots Masters claimed to rank before the Worshipful Master of any Lodge even when they were only present as visitors. They claimed the right to wear a distinctive dress and to remain covered even in a Master's Lodge. They assumed as a privilege to impart the secrets of the Entered Apprentice, Fellow-Craft, and Master Mason Degrees, personally and either with or without ceremony as the whim seized them. They would not, if they were members of a Lodge, permit anyone but other Scots Masters to sit in judgment upon them.

Matters became still worse when the Scots Lodges were "grafted on the ordinary Lodges." In these cases the Worshipful Master, instead of being elected by the Lodge, was nominated by the Scots Lodge, and therefore he was almost always one of themselves. All questions of ritual and doctrine were decided by the Scots Lodge, all the finances were managed by the Scots Lodge, in fact all the governing powers were usurped by the Scots Lodge. Nay, the Scots Lodge went so far as to assume all the powers of a Grand Lodge, and as such to issue Warrants of Constitution. From the exercise of these powers arose the so-called Scots Mother

Lodges, which became so numerous in France, each Mother Lodge claiming and exercising the right of granting Constitutions and Warrants to other Lodges, and of development systems of Degrees peculiar to themselves, and worked in Chapters all independent of each other.

France, it has been said, was the inventor of all these novelties, and the most important of its Scots Mother Lodges was the one established in Marseilles in 1751 under the title of St. John of Scotland. To give it some ground for calling itself "Scots," it professed to be founded by a traveling Scotsman. and proceeded to grant Warrants to a large number of Lodges in France and elsewhere. From it descended another so-called Mother Lodge, the *Mère Loge du Comtat Venaissin*, with its seat at Avignon, which in turn became the Mother of the Scottish Philosophic Rite. In these systems not only was the true original and beautiful simplicity of the Craft overlaid and disfigured by foolish legends and childish ceremonies, but to quote Brother Gould, "the governing power is autocratic and irresponsible, a hierarchy is formed, the highest class rules all the others, and directs the lower classes without appeal from those below it."

From France the tendency to elaborate the Degrees of the Craft spread to Germany, and the name of its introducer into the Empire is given as a Count von Schmettau. In Berlin the members of the Lodge called the "Three Globes" erected a Scots Lodge in 1741, Hamburg followed with a Scots Lodge or two in 1744, and the Saxon City of Leipsic in 1747, and the Free City of Frankfort followed suit in 1753. Between 1742 and 1764 no fewer than forty-seven such Lodges were reported in Germany. These Scots Lodges, however, were soon absorbed by the Clermont system with its Chapter Degrees, which system in its turn was absorbed by the Templar system of "Strict Observance." Even now, some of these Scots Lodges form the basis of the German Grand Lodge systems, styled the "Inner Orient."¹

To France and to the Scots Lodges in France may be credited those new Degrees which connected the Scots Freemasons with the Knights Templar and thus gave life to the whole system of Templarism. It was an age of disbelief and credulity, of sensuality and mysticism, of the hardest common-sense and the wildest

¹ "History of Freemasonry," Gould, vol. iii, p. 347, American edition.

tomfoolery, an era of unrest, of decay, and a longing for a new birth. The teachings of history were scorned, and every fable—the more improbable the better—was eagerly accepted. Men really believed that there was some foundation for the legend that the Military and Religious Order of the Temple, in spite of its having perished in fire and blood, had in some unknown way preserved a germ of vitality for some four hundred years. In 1741 a ceremony called the Kadosh Degree, representing the Vengeance of the Templars, was invented by the Freemasons of Lyons, and henceforth all the new rites of French origin contain Knightly and almost all Templar Degrees, the connection being in all instances formed by some of the Scots Degrees. The German Handbook lists over sixty-eight such Degrees in various rites, and it is probable this list could be extended. The name “Scottish,” too, is assumed by many rites to designate the whole system, for instance the Scottish Philosophic Rite. The above-mentioned system of the Chapters of Clermont was a Templar continuation of the Scots degrees, and grew into the so-called Emperors of the East and West, and finally developed into the “Ancient and Accepted Scottish Rite 33°.”

On the Continent of Europe these innovations on the simple ceremonies and basic doctrines of the Craft spread out most luxuriantly. Under the assumption that the Scots Lodges could issue Warrants of Constitution, whole swarms of irresponsible Lodges were formed, in which the principles of the Craft were little considered. From this period may be dated the enmity of the Church and the Kings of Europe to any association that bore the name or claimed any affiliation with the Freemasons. No doubt most of these Lodges became centers of social and political conspirators.

Our limits will not permit very extended reference to the varied changes in these so-called “High Degrees” prior to the full establishment of the Ancient and Accepted Rite. But we must mention the most important events, that the reader may appreciate the later and final establishment of the Ancient and Accepted Scottish Rite which took its origin, as such, in Charleston, South Carolina, in 1801, and the formation of the first “Supreme Council of Grand Inspectors General of the 33d Degree, in South Carolina,” with Colonel John Mitchell as Sovereign Grand Commander.

From all the authorities which have been examined, in respect to the Chapter of Clermont, the system of Freemasonry therein practiced gives no definite information. Thory, who wrote sixty years later, states that Chevalier de Bonneville founded a Chapter on November 24, 1754. Brother Gould denies the statement of Thory, that Von Hund took the Templar Degrees in that Chapter, as he had left France for the last time in 1743, or eleven years previously, and that he erected his first Templar Chapter in Unwunde in 1751.¹

Thory also says: The Chapter was based on the three Degrees of Freemasonry, and the Scots or St. Andrew Degree, and worked three higher, 5°, the Knight of the Eagle or Select Master; 6°, the Illustrious Knight or Templar; 7°, the Sublime Illustrious Knight.

The Chevalier de Bonneville, mentioned above is probably the same person as the Count de Bonneville who founded in 1760 a Lodge or Chapter near Paris, which is described as being brilliantly conducted and frequented by persons of high rank.² The difference in the titles given to Bonneville can be explained by the old French system by which a younger son was styled Chevalier until by the death of older members of the family he attained the higher rank of Count, and such death may have occurred between the two dates of 1754 and 1760. Not much information can be found respecting the doings of this Lodge created by Brother Bonneville, and it is probable that Kloss's opinion of it referring to the "Emperors of the East and West" is the nearest to the truth. Of the "Emperors of the East and West," an account will be given later. While the history of the Rite, as far as France is concerned, is obscure, its history in Germany is more important.

We will now briefly state the Masonic affairs of Germany in connection with this "Chapter of Clermont." In 1742 the members of the "Three Globes" erected the Scots Lodge "Union" to work the fourth or Scots Degree. The Baron Von Printzen was, in 1750-54 and 1757-61, Worshipful Master of the Mother-Lodge "Three Globes"

¹ See Thory's "Acta Latomorum," vol. i; Gould's "History of Freemasonry," vol. iii, p. 355, and the articles on "Hund," the "Strict Observance," and "Starck," in Mackey-Hughan-Hawkins "Encyclopædia of Freemasonry."

² Such is the statement of the famous astronomer, Brother Lalande, in the "Encyclopædie," 1773, vol. iv, himself becoming Worshipful Master of the celebrated Lodge of the Nine Muses at Paris.

of Berlin; that is, by virtue of his office he was Grand Master of all the Lodges of "Three Globes." In 1757 the French Marquis Gabriel Tilly de Lernaïs came to Berlin as a prisoner of war, and in 1758, with Printzen, founded a Chapter of the three Clermont Degrees, grafted upon the Mother-Lodge of the "Three Globes," and the Scots Lodge "Union." On June 10, 1760, this Chapter constituted the Chapter "Sun" at Rostock; and on July 19, 1760, took the title of "Premier Grand Chapter of Clermont in Germany." Philip Samuel Rosa was appointed to travel over the north of Germany, to bring the Lodges under the control of the "Three Globes" and to institute Chapters. A fourth Chapter was constituted by Roas at Stettin, March, 1762; he then instituted others, at Halle, Jena, Königsberg, Brunswick, Rostock, Greifswald, Dresden, and Prague, until in June, 1763, his career was ended by being expelled from the Craft; his successor, Schubart, instituted the last and fifteenth German Chapter of Clermont, at Magdeburg, November 27, 1763.

Some have thought that the name "Clermont" was derived from the College of Jesuits which was so known. Therefore they assumed that the Degrees practiced in the Chapter of Clermont were invented by the followers of Loyola. Brother Gould, however, does not concur therewith, and says: "I am unable to believe that the Jesuits could have consented to glorify the Knights Templar, nor can I see anything new in these Degrees, being, as they were, merely amplifications and rearrangements of previous ones. I prefer to consider the title a delicate compliment to the Duke of Clermont, Grand Master of French Masonry from 1743 to 1770."¹

Inasmuch as the "Knights of the East" was a body of "improved" Freemasonry about that period, it becomes proper to give some account of that organization. Brother Gould who frankly acknowledges his indebtedness to Dr. Kloss made an impartial examination into the history of not only this particular body, but also of all those systems which flooded the Continent from the midway to the close of the 18th century.

An earnest attempt to arrive at the facts was made by Dr. Kloss. Other writers, as Brother Gould points out, overlooked the separate existence of Freemasons, who were called "Sovereign

¹ "History of Freemasonry," Gould, vol. iii, p. 349.

Princes of Freemasonry," "either confusing them with special Degrees of other systems, or treating them as offshoots of the Emperors of the East and West." Even the usually diffuse *Handbuch* is very limited in the information it supplies. Yet if Kloss's thorough researches are to be given their just weight, the rivalry between the Knights and the Emperors produced the sad discord in the Grand Lodge of France, 1760 to 1780.¹

In 1754 the members of the Chapter of Clermont had been organized, and in the following year the Grand Lodge of France acknowledged the privileges which were claimed to be possessed by the so-called Scottish Freemasons. This action may probably have been with a desire to counterbalance the influence of the Chapter of Clermont. This Chapter seems to have been decidedly of an aristocratic order, and to have enrolled as its members only the nobility, members of the Court circle, high officers in the military and other professions reserved to nobles, while all less favored individuals were refused admission to it. It was a period in French history when the lower nobility, and the *nobility of the robe*, as the highest lawyers or judges were titled, as distinguished from the *nobility of the sword*, the designation of the old feudal nobility with its military traditions, were striving to obtain greater influence in society.

From this class of the lower nobility and less highly placed officials the association of "Knights of the East, Princes and Sovereigns of Masonry," was formed in 1756. The subdivision took the name of colleges, each of which bore the name of its president. The chief college was that of Valois of Paris. If this body followed the usage of its fellow colleges, Valois must have been a man who as yet remains undiscovered. Perhaps the name is taken from the Province of Valois, adjoining the Isle of France, where Paris is situated, and which gave its name to the royal family that sat on the throne of France from Francis I. to Henry III.

Be this as it may, some names of these Knights of the East survive. They clearly show that the association was recruited

¹ See above work, vol. iii, p. 349; also "Geschichte der Freimaurerei in Frankreich," G. Kloss, Darmstadt, vol. i, pp. 86 to 106, and the Mackey-Hughan-Hawkins "Encyclopædia of Freemasonry," noting the articles: "Emperors of the East and West," "Tschoudy, Louis Theodore," and "Pirlet."

mainly from the lower nobility and the upper middle class. The occurrence of a name like Baron Tschoudy is no objection to this view. Brother William R. Singleton held the opinion that in the first place, the name shows he was not a Frenchman, and in the second place the title "baron" was that reserved to the richer members of the mercantile or financial class.

The statutes of the Rite are elaborate. One article provides that the position of Sovereign shall be held for the space of one year by each member in turn. Another article, No. 7, decrees that the Knights of the East are the Princes of the complete Order, just as the Scottish Masters are the Grand Superiors of the Masonic Order. The next article lays down the doctrine that if a Knight of the East comes in his travels to a place where no Lodge of the Rite exists, he may dispense the light of the first six Degrees to a Master Mason. The term "first six Degrees" implies that the Degrees were more than that number, and that therefore there were at least seven Degrees beyond that of Master, or ten Degrees in all, thus working three Degrees higher than the Chapter of Clermont.

The controlling position of the College of Valois in the Knights of the East was lost in 1762, as the result of a quarrel. Its place was taken by a Sovereign Council of the Knights of the East, of which the following officers of the Grand Lodge of France were members: The Grand Keeper of the Seal, Brest de la Chaussée; the President; one of the Wardens; the Grand Orator, the Secretary General and the Grand Secretary. The prime mover of this resolution is said to have been a Parisian tailor named Pirlet. In 1764 we find a Pirlet acting as a leading member of the rival Emperors.

Several reasons impress Dr. Kloss to believe that from this period the aristocratic Emperors of the East and West lost much of their influence in Grand Lodge, while the lower class Knights gained power. The old rivalry went on and in 1766 the Knights suffered a defeat from the Emperors. Many of their members were expelled. The Sovereign Council of the Knights of the East retaliated by a circular in which it requested all Lodges to cease working Templar degrees. The Knights evidently did not do so. The Emperors of the East and West, an offshoot

and continuation of the Chapter of Clermont, certainly did so. The quarrels of the Emperors and the Knights continued and grew more bitter, till it became necessary in 1767 for the Government to issue an edict dissolving the Grand Lodge. From that time the Knights of the East, as a body, sank into insignificance.

CHAPTER ONE HUNDRED FOUR

THE MOTHER SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE



THE Mother Supreme Council is the one organized by John Mitchell and Frederic Dalcho, Sovereign Grand Inspectors-General, at Charleston, South Carolina, May 31, 1801. This was a transformation of the former "Rite of Perfection," or Ancient and Accepted Rite.

The brethren who formed the controlling body of this new Rite were members of the several constituent bodies, which derived their Masonic life and *constituted* authority from Morin through Deputies duly appointed by him to spread the Rite over the American Continent, or Western Hemisphere.

The line of descent is as follows: Morin commissioned Francken, and Francken commissioned Moses M. Hayes; Moses M. Hayes commissioned Barend M. Spitzer, and the latter, on April 2, 1795, commissioned John Mitchell as Deputy Inspector-General, reciting in his Patent of Commission that he does so by authority of the Convention of Inspectors held in Philadelphia, June 5, 1781.

On May 24, 1801, the Brother John Mitchell granted to "Frederic Dalcho, Esquire, late First Lieutenant, in the First Regiment of Artillerists and Engineers, in the service of the United States of America, and Paymaster to the regular troops in the State of Georgia, Physician in the City of Charleston, South Carolina, and member of the Medical Society of said State," a Patent, certifying him to be a Knight Kadosh and Prince of the Royal Secret, and creating him a Deputy Inspector-General.¹

This new Rite, which came into the world apparently fully developed, was really an outgrowth of the Rite of Perfection.

¹ From the Register of Brother Moses Holbrook in the Archives of the Supreme Council, Southern Masonic Jurisdiction, and also quoted on p. 188 of Brother Albert Pike's "Historical Inquiry."

To show conclusively when the Supreme Council of the 33d and last Degree was organized, we are permitted to furnish herewith a *facsimile* copy of the "Register" of the several bodies of the Ancient and Accepted Scottish Rite which met in the city of Charleston, South Carolina, in 1802. The original is in the Archives of the Supreme Council of the Southern Masonic Jurisdiction in Washington, District of Columbia.

The reader will note the two omissions on page 1854 of this book — page 8 of the *facsimile* reproduction — in reference to Brother Jean Andre Pelletant's place of birth and his age. These blanks also occur of course in the original list of names, the "Register," now deposited in the Archives of the Supreme Council at Washington, and careful search by the authorities there did not unearth the missing particulars among the treasures of the great collection, of which Librarian Wm. L. Boyden is in charge.

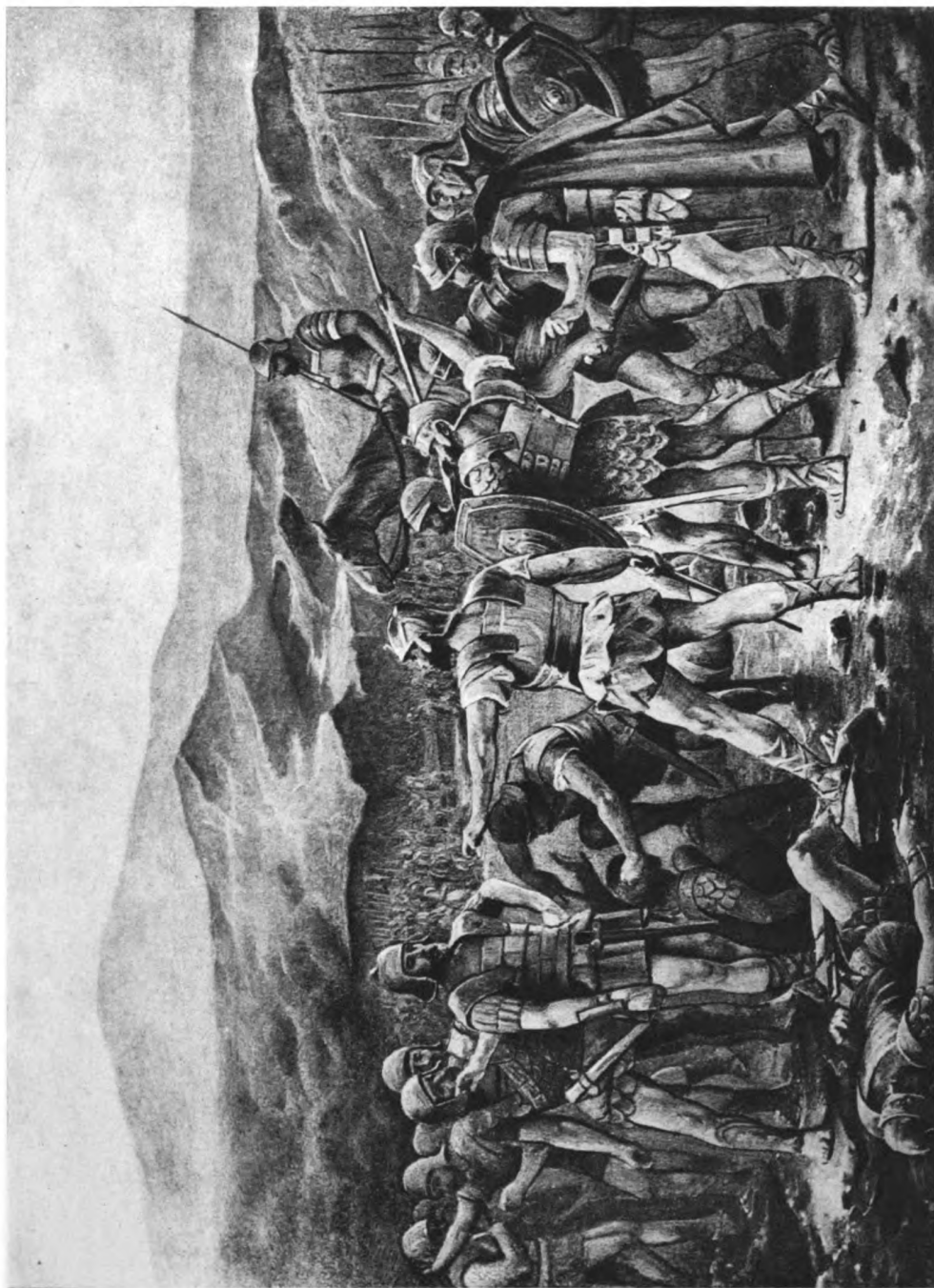
BY THE GLORY OF THE GRAND
ARCHITECT OF THE UNIVERSE

LUX E TENEBRIS

Officers of the SUBLIME GRAND
LODGE of PERFECTION of South
Carolina.*Sublime Grand Master.*

FREDERICK DALCHO, native of Maryland, Doctor of Medicine, Member of the Medical Society of South-Carolina, Honorary Member of the Chemical and Medical Societies of Philadelphia, and one of the Physicians of the Charleston Dispensary, &c. &c. aged 32 years, R.: ✕ ∴ K. H. — P. R. S. Sov. Grand Inspector General of the 33d degree, and Lieutenant Grand Commander for the United States.

A 2



ANNUAL REGISTER

OF THE
BRETHREN WHO COMPOSE THE
SUBLIME GRAND LODGE OF PERFECTION OF
SOUTH-CAROLINA,
ESTABLISHED AT CHARLESTON, ANNO LUCIS 5783.

ALSO,
THE LIST OF THE OFFICERS OF
THE
GRAND COUNCIL OF PRINCES OF JERUSALEM:
OFFICERS OF THE SOVEREIGN
CHAPTER OF ROSE CROIX DE
HERODEN;
OFFICERS AND MEMBERS OF
THE GRAND CONSISTORY,
AND
GRAND INSPECTORS GENERAL
OF THE 33d DEGREE.

Hoc maxime officii, ut quisque maxime opis indigeat, ita ei potissimum opitulari. TULL.

REGISTER FOR THE YEAR 5802.

CHARLESTON (*SOUTH-CAROLINA*)
PRINTED BY T. B. BOWEN, NO. 3, BROAD-STREET

(4)

Sublime Deputy Grand Master.

JOSEPH JAHAN, native of Montargis, en Gatinois, Planter of Saint Domingo, aged 43 years, Master of the Lodge *la Candeur*, N. 12, Past Sublime Grand Master, R. ∴ ∴ K. H.—P. R. S.

Sublime Senior Grand Warden.

ISAAC AULD, native of Pennsylvania, Doctor of Medicine, Member of the Medical Society of South-Carolina, Honorary Member of the Medical and Chemical Societies of Philadelphia, and one of the Physicians of the Charleston Dispensary, &c. aged 32 years, R. ∴ ∴ K. H.—P. R. S. Sov. Grand Inspector General of the 33d degree.

Sublime Junior Grand Warden.

WILLIAM PORTER, native of Ireland, Commission Merchant, aged 37 years, Prince of Jerufalem.

(5)

Grand Orator and Keeper of the Seals.

JAMES MOULTRIE, native of South-Carolina, Doctor of Medicine Port Physician, Vice-President of the Medical Society of South-Carolina, and one of the Physicians of the Charleston Dispensary, &c. aged 38 years, R. : ✱ : K. H.—P. R. S. Sov. Grand Inspector General of the 33d degree.

Sublime Grand Treasurer.

JAMES ALLISON, native of North-Britain, Cooper, aged 46 years, R. : ✱ :

Sublime Grand Secretary.

JOHN PETER PROYS, native of Hanover, Accountant, aged 33 years, Prince of Jerufalem.

Grand Master of Ceremonies.

ALEXANDER PLACIDE, native of Bourdeaux, Manager of the Charleston Theatre, aged 45 years, R. : ✱ : K. H.—P. R. S.

(6)

Captain of the Guards.

PIERRE RIGAUD, native of Nantz,
Planter of Saint-Domingo, aged 31 years,
R. : * : K. H.—P. R. S.

Grand Tyler.

DAVID LABAT, native of Hamburgh,
Storekeeper, aged 42 years, Perfection.

Members.

JOHN MITCHELL, native of Ireland,
Justice of the Quorum and Notary Public,
late a Lieutenant-Colonel in the American
Army, Member of the Cincinnati; and Past
Sublime Grand Master, aged 60 years.
R. : * : K. H. — P. R. S. Sov. Grand
Inspector General of the 33d Degree and
Grand Commander for the United States.

THOMAS BARTHOLOMEW BOWEN,
native of Ireland, Printer, late a Major in
the American Army and Member of the Cin-
cinnati; Past Sublime Grand-Master, aged 60

(7)

years, R. : ✱ : K. H. — P. R. S. Sov.
Grand Inspector General of the 33d Degree
and Ill. Grand Master of Ceremonies.

ABRAHAM SASPORTAS, native of
Bourdeaux, Merchant, aged 56 years, R. : ✱ :
Knight of the Sun.

PIERRE BOUYSSOU, native of Cape
Francois, Planter, late Captain of Gen-
darmerie, and Orator of the Lodge *la Candeur*,
aged 48 years. R. : ✱ : K. H.—P. R. S.

ISRAEL DELIEBEN, native of Bohemia,
Commision Merchant, aged 61 years, R. :
✱ : K. H. — P. R. S. Sov. Grand Inspector
General of the 33d degree.

MICHEL FRONTY, native of Saint-
Martial, en Limoufin, Doctor of Medicine,
aged 50 years, R. : ✱ : K. H.—P. R. S.

EMANUEL DE LA MOTTA, native of
Santa Croix, Commision Merchant and
Auctioneer, aged 42 years, R. : ✱ : K. H.—
P. R. S. Sov. Grand Inspector General of the
33d degree, and Ill. Treafurer General of
the H. Empire.

(8)

ROBERT L'ALLEMAND, native of Port
Republican, Planter of St. Domingo, aged
53 years R .: ✱ .: K. H. — P. R. S.

JOSEPH BEE, native of South-Carolina,
Planter, aged 56 years, R .: ✱ .: —Grand
Pontiff.

ETIENNE DUBARRY, native of Jarbes,
en Bigore, Planter of St. Domingo, aged 49
years, R .: ✱ .: K. H. — P. R. S.

PETER SMITH, native of South-Carolina,
Factor, aged 53 years, Prince of Jerufalem.

JOSEPH CLARET, native of Narbonne,
Master of Lodge No. 45, aged 36 years,
R .: ✱ .:

SOLOMON HARBY, native of London,
Commiffion merchant and Auctioneer, aged
40 years, R .: ✱ .: K. H. — P. R. S.

JEAN ANDRE PELLETANT, native
of Planter of St. Domingo,
aged years, R .: ✱ .:

THOMAS BAKER, native of England,
Infurance

(9)

Insurance Broker, aged 27 years, Secret Master.

JEAN REIGNE', native of Castillon, near Bourdeaux, aged 30 years, R :.✱.:

JOSEPH DICKINSON, native of South-Carolina, Inspector of Exports, late a Captain of Infantry, aged 33 years, Intimate Secretary.

JEAN JACQUES THOMAS, native of London, Merchant, aged 42 years, R :.✱.:

JACOB DELEON, native of Jamaica, Commission Merchant and Auctioneer, aged 38 years, Intendant of the Building.

JEAN DESBEAUX, native of Buzet, Cooper, aged 37 years, R :.✱.:

FRANCIS LOUVRIER SAINT MARY, native of Nevers, aged 39 years, Intimate Secretary.

PIERRE JOSEPH MORE, native of Fontaine, en Franche Comte, Surgeon, aged 50 years, Knight of the East and West.

B

(10)

JEREMIAH WILCOX, native of Rhode-Island, Painter; aged 33 years, Provost and Judge.

GEORGE ESTILLET, native of New Orleans, aged 28 years, Intimate Secretary.

ISAAC CANTER, native of Santa Croix, Auctioneer, aged 33 years, Knight of the East.

JOHN HINCKLEY MITCHEL, native of South-Carolina, Justice of the Peace, and Notary Public, aged 33 years, Secret Master.

WILLIAM ALEXANDER, native of South-Carolina, Factor, aged 26 years, Secret Master.

LEWIS T. RAYNAL, native of South-Carolina, Accountant, aged 24 years, Elected of Nine.

JOHN BANKS, native of England, Accountant, aged 30 years, Intimate Secretary.

MORRIS GOLDSMITH, native of

(11)

London, Merchant, aged 21 years, Secret Master.

JOHN BILLEAUD, native of Saint-Sezaire, en Xaintonge, aged 30 years, Elected of Fifteen.

THOMAS NAPIER, native of North-Britain, Merchant, aged 30 years, Knight of the East.

EMANUEL CANTOR, native of Santa Croix, Merchant, aged 30 years, Intimate Secretary.

Honorary Members.

His Royal Highness CHARLES, Hereditary Prince of the Swedes, Goths and Vandals, Duke of Sudermania, Heir of Norway, Duke of Sleswick, Holstein, Stormarric and Dittmarche, Count of Oldenburg and Delmenhorft, Grand Admiral of Sweden, Vicar of Solomon of the 7th and 9th Province, and National Grand Master of the Kingdom of Sweden, R.:✱.: K. H. — P. R. S.

A 2

(12)

Count ALEXANDER FRANCOIS AUGUSTE DE GRASSE, native of Versailles, Planter of Saint Domingo, aged 36 years, R.:✱.: K. H. — P. R. S. Sov. Grand Inspector General of the 33d degree, Grand Commander for the French West Indies, and Representative of the Sublime Grand Lodge of South-Carolina, in and to the Sublime Lodge in Saint Domingo.

JEAN BAPTISTE MARIE DELAHOGUE, native of Paris, Planter of Saint Domingo, aged 58 years, R.:✱.: K. H.—P. R. S. Sov. Grand Inspector General of the 33d degree, and Lieutenant Grand Commander for the French West Indies.

JOHN SUCKLEY, native of London, Merchant of Saint Domingo, aged 24 years, R.:✱.: K. H.—P. R. S.

NICOLAS SAMSON PANEL, native of Normandy, Merchant of Porto-Rico, aged 28 years, R.:✱.: K. H.—P. R. S.

JONATHAN BAYARD SMITH, native

(13)

of Pennsylvania, aged 50 years, late Grand
Master of the State of Pennsylvania, R.: ✱ ∴
K. H.—P. R. S.

SAMUEL MYERS, native of New-
York, Merchant of Virginia, aged 43 years,
R.: ✱ ∴ K. H. — P. R. S.

MOSES MICHAEL HAYES, native of
New York, Merchant, of Boston, R.: ✱ ∴
K. H. — P. R. S.

A D D R E S S :

TO DOCTOR FREDERICK DALCHO,
EAST-BAY.

CHARLESTON, (*South-Carolina.*)



The Sublime Grand Lodge, meets at the Ineffable Lodge Room, Meeting-street, every other Saturday evening at six o'clock, from the Autumnal to the Vernal Equinox, and on the first Saturday in every month at seven o'clock, in the evening, from the Vernal to the Autumnal Equinox.



(15)

(XV—&—XVI)

BY THE GLORY OF THE GRAND
ARCHITECT OF THE UNIVERSE

LUX E TENEBRIS

HEALTH, STABILITY AND POWER.

Officers of the Grand Council of Princes of
Jerusalem, in South-Carolina, A. L. 5802.

ILL. BRO. COL. JOHN MITCHELL—Most
Equitable.

DR. FREDERICK DALCHO—
Senior Most Enlightened.

DR. ISAAC AULD—Junior Most
Enlightened.

ABRAHAM ALEXANDER—K.D.

SOLOMON HARBY—Grand Ora-
tor and Keeper of the Seals.

ISRAEL DELIEBEN—G r a n d
Treasurer.

JOSEPH BEE—Grand Secretary.

ALEXANDER PLACIDE—Master
of Ceremonies.
Grand Tyler (vacant)

(16)

Representative in St. Domingo.

AUGUSTUS DE GRASSE—K. H.—P. R.
S. Sov. Grand Inspector General of the 33d
Degree.

*Conventions are held on the first Sundays of
February, May, August and November, at 12
o'clock, M. at the Ineffable Lodge Room.*

Augustus de Grasse
H. D. M.



(17)

XVIII.

IN THE NAME OF THE MOST HOLY
AND UNDIVIDED TRINITY.

SS.

SS.

SS.

Officers of the Sovereign Chapter of
Rose Croix de Hereden, in South-Carolina,
A. D. 1802.

BRO. COL. JOHN MITCHELL — M. E. Per-
fect Sovereign.

Dr. FREDERICK DALCHO — M. E.
P. Senior Warden.

Dr. ISAAC AULD — M. E. P. Junior
Warden.

EMANUEL DE LA MOTTA—Grand
Treasurer.

ABRAHAM ALEXANDER — Grand
Secretary.

Major T. B. BOWEN — Grand Master
of Ceremonies.

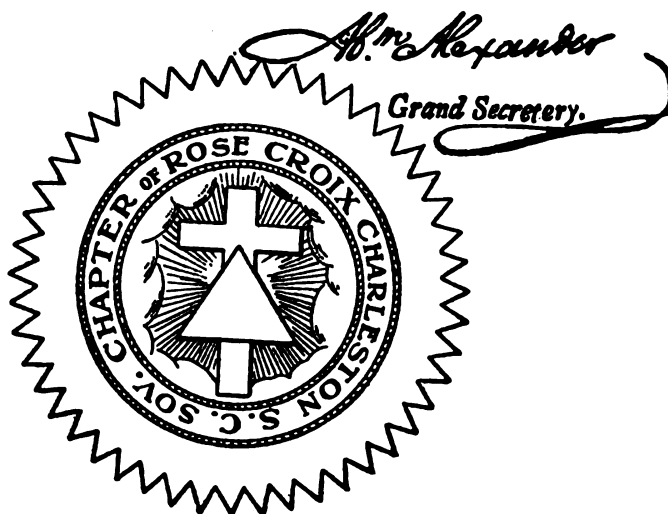
Grand Tyler (vacant)

(18)

Assemblages of the Knights are held in the Ineffable Lodge Room at Meridian, on the day of the Annual Feast, Shrove Tuesday, Tuesday after Easter, the day of Ascension, the day of Pentecost, all Saints day and the two festivals of St. John.

[Signature]
E. M. P. S.
[Signature]
M. E. P. J. W.
[Signature]
M. E. P. S. W.

By Command.



(19)

AD GLORIAM DEI

Knights of K. H. and Members of the Grand
Confiatory of Princes of the Royal Secret in
South-Carolina, A. L. 5802.

COL. JOHN MITCHELL—T. Ill. Grand
Commander.

DR. FREDERICK DALCHO—T. I. Lieut-
enant Grand Commander.

JOSEPH JAHAN—T. I. Lieutenant Grand
Commander.

DR. JAMES MOULTRIE—Minister of State
and Grand Orator.

DR. MICHAEL FRONTY—Grand Chan-
cellor.

EMANUEL DE LA MOTTA—Grand Treaf-
urer.

ABRAHAM ALEXANDER—Grand Secre-
tary.

PIERRE BOUYSSOU—Grand Master Ar-
chitect and Engineer.

DR. ISAAC AULD—Physician General.

ISRAEL DELIEBEN—Keeper of the Seals
and Archives.

MAJOR T. B. BOWEN—Grand Master of
Ceremonies.

PIERRE RIGAUD—Captain of the Guards.

(20)

(S. Tyler vacant.)

(J. Tyler vacant.)

SOLOMON HARBY.

ETIENE DUBARRY.

ROBERT L'ALLEMAND. ALEXANDER PLACIDE.

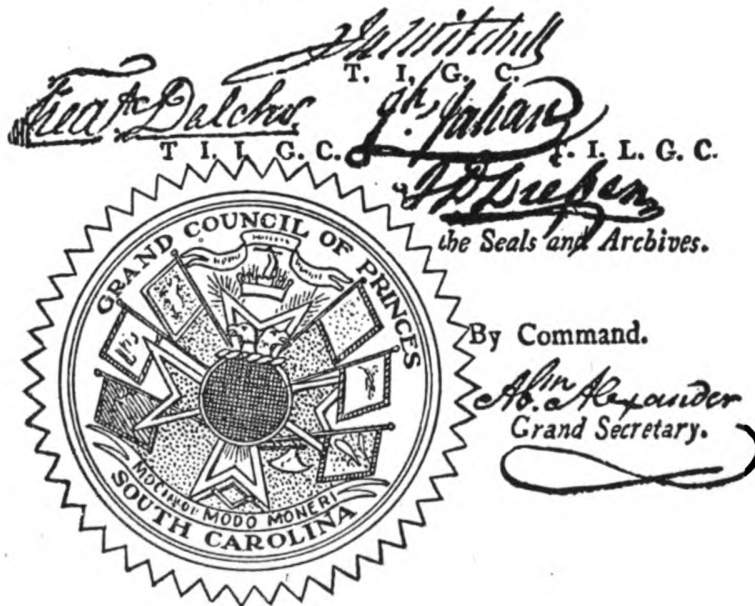
MOSES C. LEVY.

Representative in St. Domingo.

AUGUSTUS DE GRASSE—K. H.—P. R. S.

Sov. Grand Inspector General of the 33d Degree.

*Confistories are held at M. at the Ineffable
Lodge Room, on the 21st March, 25th June,
21st September and 27th December.*



(21)

(XVII—to—XXXIII inc.)

*Univerſi terrarum Orbis Architectonis gloria
ab ingentis.*

DEUS MEUMQUE JUS.

ORDO AB CHAO.

Supreme Council of Grand Inspectors General of the 33d degree, in South-Carolina.

COLONEL JOHN MITCHELL—Sov. Grand Commander.

DR. FREDERICK DALCHO—Lieutenant Grand Commander.

EMANUEL DE LA MOTTA — Ill. Treasurer General of the H. Empire.

ABRAHAM ALEXANDER—Ill. Secretary General of the H. Empire.

DR. FREDERICK DALCHO—Lieutenant Grand Commander.

MAJOR T. B. BOWEN—Ill. Grand Master of Ceremonies.

ISRAEL DELIEBEN—Sov. Grand Inspector General.

(22)

DR. ISAAC AULD—Sov. Grand Inspector
General.

MOSES C. LEVY—Sov. Grand Inspector
General.

DR. JAMES MOULTRIE — Sov. Grand
Inspector General.

Ill. Capt. of the Life
Guards (vacant.)

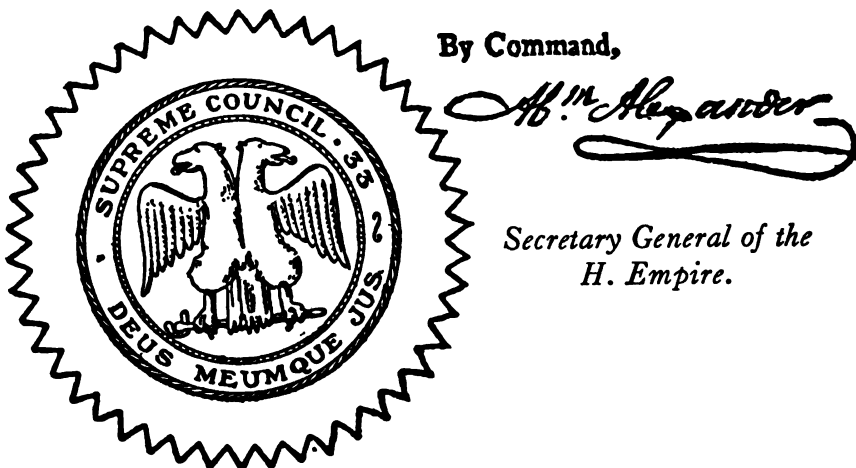
(23)

Representative in Saint Domingo.

AUGUSTUS DE GRASSE—Sov. Grand
Commander for the French West Indies.

*Councils are held at the house of the Grand
Commander at Meridian, every third new
Moon, reckoning from the new Moon in May.*

Thos. Dalcho. *Spencer*
Lt. Gd. Com. Sov. Gd. Com.



CHAPTER ONE HUNDRED AND FIVE

THE SCOTTISH RITE IN THE UNITED STATES



COUNCIL of Princes of Jerusalem was duly constituted as we have already seen in Charleston, South Carolina, February 20, 1788, and Brothers Joseph Myers, Behrend M. Spitzer, and Abraham Forst installed the officers.

Because of the zeal of the brethren in that city and their devotion to the Rite, we owe the foundation of the "Supreme Council of the 33d and last degree of the Ancient and Accepted Scottish Rite, Mother-Supreme Council of the World." A Council of Knights Kadosh was organized in Philadelphia in 1796, by Freemasons who were refugees from Santo Domingo, during the negro insurrection on that island. This body soon ceased to exist, in consequence of the return of the brethren to that island very soon after its organization. This Council is reported by Brother William R. Singleton but Brother Julius F. Sachse says "there is no record whatever of the so-called ineffable Degrees being worked in Philadelphia in a legitimate manner after February, 1789, nor mention of the same, until the year 1857."¹

At New York, December 3, 1797, a Chapter of Rose Croix was instituted but "this had no connection whatever with the Sublime Masonry of the Rite of Perfection of twenty-five Degrees or with the Ancient Accepted Rite of thirty-three Degrees. It was not a prerequisite that the neophyte should possess the preceding grades up to and including the seventeenth of either of these Rites. Master Masons were eligible to, and did receive it."²

About 1792 a Lodge of Perfection was formed at Baltimore, Maryland, by Henry Wilmans.³ There is no certainty as to his

¹ "Golden Jubilee of Philadelphia Consistory," J. F. Sachse in *Masonic Monthly*, May, 1917, p. 5.

² Enoch T. Carson, Gould's "History of Freemasonry," American edition, vol. iv, p. 635.

³ "History of Freemasonry in Maryland," by Edw. T. Schultz, vol. vi, p. 1555.

authority for such establishment. Brother Edward T. Schultz gives a list of seventy-six members. There was also a Lodge of Perfection at Albany, New York, which was in accord with the Symbolic Lodge, and at one time had the same Brother for Master; and we notice also that the Symbolic Lodges in Philadelphia were in union with the Lodge of Perfection in that city.¹

A circular, which we give in part below, was issued by the Supreme Council at Charleston (adopted October 10, 1802), under date of December 4, 1802, and copies were sent to every Grand Lodge then in existence in the United States and also to those in other countries.

As Society improved, and as discoveries of old records were made, the numbers of our Degrees were increased, until, in progress of time, the system became complete.

From such of our records as are authentic, we are informed of the establishment of the Sublime and Ineffable Degrees of Masonry in Scotland, France, and Prussia, immediately after the crusades. But from some circumstances, which to us are unknown, after the year 4658 they fell into neglect until the year 5744, when a nobleman from Scotland visited France and reestablished the Lodge of Perfection in Bordeaux.

In 5761 the Lodges and Councils of the Supreme Degrees being extended throughout the Continent of Europe, his Majesty the King of Prussia, as Grand Commander of the Order of Prince of the Royal Secret, was acknowledged by all the Craft as the head of the Sublime and Ineffable Degrees of Masonry throughout the two hemispheres. His Royal Highness Charles, Hereditary Prince of the Swedes, Goths, and Vandals, Duke of Sudermania, Heir of Norway, was, and still continues the Grand Commander and Protector of the Sublime Masons in Sweden; and his Royal Highness Louis of Bourbon, Prince of the Blood, Duke de Chartres, and the Cardinal Prince and Bishop of Rouen, were at the head of these Degrees in France.

On the 25th of October, 5762, the Grand Masonic Constitutions were finally ratified in Berlin and proclaimed for the government of all the Lodges of Sublime and Perfect Masons, Chapters, Councils, Colleges, and Consistories of the Royal and Military art of Free-Masonry, over the surface of the two hemispheres. There are Secret Constitutions, which have existed from time immemorial, and are alluded to in these instruments.

In the same year the Constitutions were transmitted to our Illustrious Brother, Stephen Morin, who had been appointed² on the 27th of August,

¹ There is an old volume in the archives of the Supreme Council of the Southern Jurisdiction, which contains the history of "Sublime Free-Masonry in the United States of America. Being a Collection of all the Official Documents which have appeared on both sides of the question with Notes and an Appendix. By Joseph McCosh, Charleston, South Carolina, 1823."

² A copy of his Commission is in the Archives of the Supreme Council, Southern Masonic Jurisdiction.

5761, Inspector General over all Lodges in the new World, by the Grand Consistory of Princes of the Royal Secret convened in Paris, at which presided the King of Prussia's Deputy, "Chaillou de Jonville, Substitute General of the Order, Right Worshipful Master of the first Lodge in France, called St. Anthony's, Chief of the Eminent Degrees, Commander and Sublime Prince of the Royal Secret," etc.

The following Illustrious Brethren were also present: The Brother Prince of Rouen, Master of the Grand Intelligence Lodge and Sovereign Prince of Masonry, etc.

La Coine, Substitute of the Grand Master, Right Worshipful Master of the Trinity Lodge, Grand Elect, Perfect Knight and Prince of Masons.

Maximillian de St. Simon, Senior Grand Warden, Grand Elect, Perfect Knight and Prince of Masons.

Savalette de Buchelay, Grand Keeper of the Seals, Grand Elect, Perfect Knight and Prince of Masons.

Duke de Choiseuil, Right Worshipful Master of the Lodge of the Children of Glory, Grand Elect, Perfect Master, Knight and Prince of Masons.

Topin, Grand Ambassador from his Serene Highness, Grand Elect, Perfect Master, Knight and Prince of Masons.

Boucher de Lenoncour, Right Worshipful Master of the Lodge of Virtue, Grand Elect, Perfect Master, Knight and Prince of Masons.

Brest de la Chausee, Right Worshipful Master of the Exactitude Lodge, Grand Elect, Perfect Master, Knight and Prince of Masons.

The Seals of the Order were affixed and the Patent countersigned by Daubertiny, Grand Elect, Perfect Master, Knight and Prince of Masons, Right Worshipful Master of the Lodge of St. Alphonso, Grand Secretary of the Grand Lodge and Sublime Council of Princes of Masons, etc.

When Brother Morin arrived in St. Domingo, he agreeably to his Patent appointed a Deputy Inspector General for North-America. This high honor was conferred on Brother M. M. Hayes, with the power of appointing others, where necessary. Brother Morin also appointed Brother Francken Deputy Inspector General of Jamaica and the British Leeward Islands, and Brother Colonel Provest for the Windward Islands and the British Army.

Brother Hayes appointed Brother Isaac Da Costa Deputy Inspector General for the State of South Carolina, who, in the year 5783, established the Sublime Grand Lodge of Perfection in Charleston. After Brother Da Costa's death, Brother Joseph Myers was appointed Deputy Inspector General for his State, by Brother Hayes, who, also, had previously appointed Brother Colonel Solomon Bush Deputy Inspector General for the State of Pennsylvania, and Brother Barend M. Spitzer to the same rank for Georgia, which was confirmed by a Convention of Inspectors when convened in Philadelphia, on the 15th of June, 5781.

On the 1st of May, 5786, the Grand Constitutions of the Thirty-Third Degree, called the Supreme Council of Sovereign Grand Inspectors General was ratified by his Majesty the King of Prussia, who as Grand Commander of

the Order of Prince of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In the New Constitution this Power was conferred on a Supreme Council of Nine Brethren in each nation, who possess all the Masonic prerogatives in their own district that his Majesty individually possessed, *and are Sovereigns of Masonry.*

On the 20th of February, 5788, the Grand Council of Princes of Jerusalem was opened in this City (Charleston, South Carolina), at which were present Brothers J. Myers, D. I. G. for South Carolina, B. M. Spitzer, D. I. G. for Georgia, and A. Forst, D. I. G. for Virginia. Soon after the opening of the Council, a letter was addressed to his Royal Highness, the Duke of Orleans, on the subject, requesting certain records from the Archives of the Society in France, which in his answer through Col. Shee, his Secretary, he very politely promised to transmit, but which the commencement of the French Revolution most unfortunately prevented.

On the 2d of August, 5795, Brother Colonel John Mitchell, late Dep. Quarter Master Genl. in the Armies of the United States, was made a Dep. Ins. Genl. for this State by Brother Spitzer. who acted in consequence of Brother Myers' removal out of the Country.

Brother Mitchell was restricted from acting until after Brother Spitzer's death, which took place in the succeeding year.

As many Brethren of eminent Degrees had arrived from foreign parts, Consistories of Princes of the R. S. were occasionally held, for initiations and other purposes.

On the 31st of May, 5801, the Supreme Council of the Thirty-third Degree for the United States of America was opened with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sov: Gr: Insp: Genl.; and in the course of the present year the whole number of Grand Inspectors General was completed, agreeably to the Grand Constitutions.

On the 21st of January, 5802, a Warrant of Constitution passed the Seal of the Grand Council of Princes of Jerusalem for the establishment of a Master Mark Mason's Lodge in this City (Charleston, South Carolina).

On the 21st of February, 5802, our Illustrious Brother, Count Alexandre Francois Auguste De Grasse, Deputy Inspector General, was appointed by the Supreme Council a Grand Inspector General, and Grand Commander of the French West-Indies; and our Illustrious Brother, Jean Baptiste Marie Delahogue, Dep. Insp. Genl., was also received as an Insp. Genl. and appointed Lieut. Grand Commander of the same Islands.

On the 4th of December, 5802, a Warrant of Constitution passed the seal of the Grand Council of Princes of Jerusalem, for the establishment of a Sublime Grand Lodge in Savannah, Georgia.

THE NAMES OF THE MASONIC DEGREES

1st Degree, called	Entered Apprentice.	} Given in the Symbolic Lodges.
2d " "	Fellow-Craft.	
3d " "	Master Mason.	

4th	"	"	Secret Master.	} Given in the Sublime Grand Lodge.
5th	"	"	Perfect Master.	
6th	"	"	Intimate Secretary.	
7th	"	"	Provost and Judge.	
8th	"	"	Intendant of the Building.	
9th	"	"	Elected Knights of 9.	
10th	"	"	Illustrious Elected of 15.	
11th	"	"	Sublime Knight Elected.	
12th	"	"	Grand Master Architect.	
13th	"	"	Royal Arch.	
14th	"	"	Perfection.	} Given by the Princes of Jerusa- lem, which is a governing Council.
15th	"	"	Knights of the East.	
16th	"	"	Prince of Jerusalem.	
17th	"	"	Knight of the East and West.	
18th	"	"	Sovereign Prince of Rose Croix de Heredom.	} Given by the Coun- cil of Grand In- spectors who are Sovereigns of Masonry.
19th	"	"	Grand Pontiff.	
20th	"	"	Grand Master of all Symbolic Lodges.	
21st	"	"	Patriarch Noachite, or Chevalier Prussian.	
22d	"	"	Prince of Libanus.	
23d	"	"	Chief of the Tabernacle.	
24th	"	"	Prince of the Tabernacle.	
25th	"	"	Prince of Mercy.	
26th	"	"	Knight of the Brazen Serpent.	
27th	"	"	Commander of the Temple.	
28th	"	"	Knight of the Sun.	
29th	"	"	Knight of St. Andrew.	
30th	"	"	K-H.	
31st	"	"	Grand Inquisitor Commander.	
32d	"	"	Sublime Prince of the Royal Secret Prince of Masons.	
33d	"	"	Sovereign Grand Inspectors General. Officers appointed for life.	

Besides the Degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached Degrees, given in different parts of the world, and which they generally communicate, free of expense, to those Brethren who are high enough to understand them. Such as Select Masons of 27 and the Royal Arch, as given under the Constitution of Dublin, six Degrees of Maçonnerie D'Adoption, Compagnon Ecossais, Le Maitre Ecossais and Le Grand Maitre Ecossais, making in the aggregate 52 Degrees.

The Committee respectfully submit to the consideration of the Council the above report on the principles and establishment of the Sublime Degrees in South Carolina extracted from the Archives of the Society. They cannot, however, conclude without expressing their ardent wishes for the prosperity and dignity of the institution over which this Supreme Council preside; and they flatter themselves that if any unfavorable impressions have existed among the Brethren of the Blue Degrees, from a want of a knowledge of the principles and practices of Sublime Masonry, it will be done away, and that harmony and affection will be the happy cement of the Universal Society of Free and Accepted Masons. That as all aim at the improvement of the general condition of Mankind by the practice of Virtue, and the exercise of benevolence, so they sincerely wish that any little differences which may have arisen, in unimportant ceremonies of *Ancient* and *Modern*, may be reconciled, and given away to the original principles of the Order, those great bulwarks of Society, universal benevolence and brotherly love, and that the extensive fraternity of Free-Masons, throughout the two Hemispheres, may form but one band of Brotherhood. "Behold how good and how pleasant it is for Brethren to dwell together in Unity."

They respectfully Salute your Supreme Council by the *Sacred Numbers*. Charleston, South Carolina, the 10th day of the 9th Month, called Chisleu 5553, A.L. 5802, and of the Christian Era, this 4th day of December, 1802.

FREDERICK DALCHO.

K-H.P.R.S., Sovereign Grand Inspector General of the 33d and Lieutenant Grand Commander in the United States of America.

ISAAC AULD.

K-H.P.R.S., Sovereign Grand Inspector General of the 33d.

E. DE LA MOTTA.

K-H.P.R.S., Sovereign Grand Inspector General of the 33d, and Illustrious Treasurer General of the H. Empire.

The above report was taken into consideration, and the Council was pleased to express the highest approbation of the same.

"Whereupon, *Resolved*, That the foregoing report be printed and transmitted to all the Sublime and Symbolic Grand Lodges, throughout the two Hemispheres.

JNO. MITCHELL.

K-H.P.R.S., Sovereign Grand Inspector General of the 33d, and Illustrious Secretary General of the H. Empire.

Deus Memque Ius.

The major part of this circular recites the history of Freemasonry, as generally understood at that early day, and which we omit, confining our extracts to that part which refers only to the Ancient and Accepted Scottish Rite.

The Supreme Council, having been thus established and made known to the whole world of Freemasonry, is the mother of all the other regular Supreme Councils which have since been organized either immediately or mediately by her authority.

The Council in Charleston conferred the 33d Degree on Count de Grasse Tilley, Hacquet, and Delahogue; and through these brethren by the authority of Letters Patent dated February 21, 1802, were established the Supreme Councils of France and also of the French and English West India colonies. Illustrious De Grasse Tilley installed the Supreme Council of France on September 22, 1804, at Paris. This was the first and only Supreme Council established in France. Many years later it was divided into two branches because of the dissension heretofore mentioned, one was called the Supreme Council of France, and the other the Supreme Council of the Grand Orient of France. Both of these bodies remained in existence; the former only, however, was in relations of comity with the Mother Supreme Council, and all the other regular Supreme Councils of the world. The Supreme Council of the Grand Orient was not so accepted.

The Supreme Councils of Italy, Naples, Spain, and the Netherlands were also established by De Grasse Tilley.

There is an exception to the general rule that only one Supreme Council of the 33d Degree can exist in each nation or kingdom (by Article V. of the Grand Constitutions of 1786): the Constitutions provide that there shall be two in the United States of America, located as to headquarters as far as possible one from the other; one in the British Islands of America, and one also in the French Colonies.

The first Supreme Council at Charleston, South Carolina, began its labors on May 31, 1801, as already stated, and its jurisdiction covered all of the United States of America, until August 5, 1813, at which date the "Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Northern Jurisdiction of the United States" was established by special Deputy Emanuel de la Motta at New York. This Supreme Council was substituted for the Grand Consistory of Supreme Princes of the Royal Secret, 32d Degree. Brother Daniel D. Tompkins, Vice-President of the United States of America, was Most Puissant Sovereign Grand Commander.

At a later period the seat of the Northern Supreme Council was changed to Boston. The jurisdiction of the Northern Supreme Council includes all the northern and northeastern States east of the Mississippi River, namely: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Michigan, Ohio, Indiana, Illinois, and Wisconsin. The other States and Territories are of the Supreme Council for the Southern Jurisdiction of the United States.

The Supreme Council of England and Wales was created by the Northern Supreme Council on March 20, 1846, and that body created the Supreme Councils of Scotland and of the Canadian Dominion. The Supreme Council for Ireland was established by the Supreme Council of the Southern Jurisdiction.

From August 5, 1813, Article V. of the Constitutions of 1786 has been complied with, and there have been consequently in the United States of America but two legitimate Supreme Councils, which have ever endeavored to preserve and enforce their authority. They have always discountenanced all attempts against that authority which rightfully, according to the Grand Constitutions, belongs to them.

A third Supreme Council could not be established in the United States of America, without a violation of the Constitutions of 1786. Neither the 33d Degree nor a Supreme Council can exist without a compliance with that Constitution. The establishment of a second Supreme Council in the United States has by some been deemed unwise although the Constitutions provided for it. Certainly it was a remarkable coincidence that in the very year when the two Grand Lodges of Freemasons in England were joined into one, Scottish Freemasonry in the United States was amicably divided into two organizations, in consequence of which each Supreme Council altered and amended its own Constitutions and Statutes, and changed and made material alterations in the rituals, and thereby prevented uniformity of the Work.

The effects of this division were soon manifested and both Supreme Councils were called upon to make their defense against the invasion of unlawful bodies. These troubles not only affected Scottish Rite Freemasonry, but also all the other Grand Bodies

of the Brotherhood, from the Grand Lodges to the Grand Comanderies of Knights Templar, illegitimate bodies of which were soon established, as well as of the Scottish Rite, by unauthorized parties.

June 19th, 1813, a Consistory, Thirty-Second Degree, Ancient and Accepted Scottish Rite, and working the Symbolic and Ineffable Degrees, was instituted at New Orleans, deriving its Charter from the Supreme Council, having its Grand East at New York City, and the previously organized Scottish Rite Lodges came under its jurisdiction.

January 10th, 1833, the Grand Lodge of Louisiana proposed to the Grand Consistory that the Grand Lodge would constitute within its bosom a special chamber for the Symbolic Degrees of the Ancient and Accepted Scottish Rite, on condition that the Consistory would divest itself of the right to confer the Symbolic Degrees, which proposition, on the 28th day of January, the Grand Consistory accepted. And a special chamber for the Scottish Rite was created in the bosom of the Grand Lodge, and the Consistory ceased working in the Symbolic Degrees, and commencing at the fourth Degree; and the Scottish Chamber thereafter chartered all the Symbolic Lodges for which petitions were presented. The previously existing subordinate Scottish Rite Lodges surrendered their Charters to the Grand Consistory, and received new Charters from the Scottish Symbolic Chamber of the Grand Lodge.

October 27th, 1839, a Supreme Council of the Ancient and Accepted Scottish Rite was established at New Orleans, by the Marquis de Santangelo, which Council was recognized by the Grand Orient of France, as it was also by the Grand Lodge of Louisiana, and the Grand Orient held Masonic Correspondence with both.

In 1850, a Convention of the Symbolic Lodges of Louisiana was held, and a Constitution was adopted providing that the Grand Lodge of Louisiana could thereafter establish no other Lodges than those of Free and Accepted Masons, professing exclusively the York Rite, and by a communication of March 5th, 1850, so informed the Supreme Council of Louisiana.

The Ancient and Accepted Scottish Rite Lodges then returned their Charters to the Grand Lodge, and the Supreme Council,

by a decree of September 20th, 1850, resumed authority over the Symbolic Degrees of the Ancient and Accepted Scottish Rite and issued new Charters to the bodies left without a government by the action of the Grand Lodge. For a time the two organizations continued independently of each other to exercise jurisdiction over and charter subordinate Lodges to confer the Symbolic Degrees.

James Foulhouze was educated in the Seminary of St. Sulpice, in Paris, for the church. After taking the clerical vows he came to the United States and officiated as a Roman Catholic priest in Philadelphia, but being disappointed in not obtaining preferment he renounced the church and became a lawyer. In 1845, when on a visit to France, he received the Degrees of the Scotch Rite up to the 30th in LeBlanc de Marconnay's Lodge (Clemente Amite) and the bodies attached to it, and the 31st and 32d and 33d were conferred upon him by the Grand Orient. On his return to the United States he settled in New Orleans and was elected Grand Commander of the Supreme Council in 1848. On the adoption of the new Constitution in 1850, which abolished the Council of Rites, Foulhouze instigated the Scotch Rite Lodges to rebel against the Grand Lodge, claimed the power to make Freemasons at sight, and created clandestine Lodges. At this time he was charged with being a spy of the Spanish Government, and was afterward denounced as such in the newspapers of the day when the news of the fate of the Lopez expedition reached New Orleans. During the excitement he was concealed by some friends to prevent his falling into the hands of the mob, until he was able to effect his escape to Havana. He afterward returned, and resigned his membership in the Supreme Council, July 30, 1853. By the terms of the Concordat entered into with the Supreme Council of the Southern Jurisdiction, February 17, 1855, the Louisiana Council ceased to exist. On the 7th of October, 1856, Foulhouze and two other ex-members of the defunct body held an informal meeting and declared it still in existence. It was for refusing to dissolve this illegal and self-constituted body that Foulhouze was expelled by the Grand Orient of France, February 4th, 1859.¹

¹ "Outline of the Rise and Progress of Freemasonry in Louisiana," by James B. Scot, New Orleans, 1912, pp. 2 to 4.

While it would be useless to spend valuable time in tracing out all these irregular bodies; yet it would be unwise not to acknowledge that they have had an existence to the detriment of Freemasonry.

We quote from a letter of the late Illustrious Brother Dr. Henry Beaumont Leeson, the Sovereign Grand Commander of the Supreme Council of England and Wales and their Dependencies, to the Grand Commander of the Southern Supreme Council of the United States, written at London in 1860, in which he says:

Our own Council is now in a flourishing condition, nearly all of the *elite* of Masonry in England being ranged under our banners; although we are distinct from Grand Lodge, who acknowledge only the first three Degrees, and the Royal Arch, and Grand Conclave, governing the Knights Templar. These two last Degrees are, in this country, perfectly different and distinct from any of the Ancient and Accepted Degrees, and of very modern origin, neither having existed previous to the middle of the last century. The Knight Templar Degree was concocted in France AND I POSSESS THE ACTUAL MINUTES AND OTHER RECORDS OF THE FRENCH CONVENT. The Royal Arch (Dermott's) was concocted by Ramsay, and modernized by a Chaplain (G. Brown) of the late Duke of Sussex. (Grand Master.)

This spurious French Knight Templar Degree differed from the Webb Templar Degree; it was carried to England and established there. The Degree was also brought to the United States by Joseph Cerneau,¹ who made Templars of New Orleans Freemasons as he did those in New York, where he and his associates also established bodies of Templars, and of the Rite of Perfection with twenty-five Degrees, in New Orleans and New York, changed the names of his bodies as suited his pleasure, and declared himself and his co-workers Sovereign Grand Inspectors-General of the 33d Degree. There is no evidence that Cerneau ever had received the 33d Degree. We give below a copy of the only document he was ever known to have to show his status as a Freemason:

¹ The Supreme Council for France prepared in 1886 a report upon Joseph Cerneau which was that year published by the Supreme Council for the Southern Masonic Jurisdiction of the United States. This statement shows that Joseph Cerneau was born at Villeblevin, Yonne, France, about 1763, was afterwards at Santo Domingo, and later at New York City. On p. 337, Dr. Folger's "Scottish Rite," we are told of Cerneau "He pretended to no more (in 1807) than the Rite of Perfection in Twenty-five Degrees."

[*Translation.*]

TO THE GLORY OF THE [GR. . ARCH. . OF THE UNIV:]

Lux ex Tenebris.

From the Orient of the Very Great and Very Puissant Council of the Sublime Princes [of the Royal Secret], Chiefs of Masonry, under the C: C: of the Zenith [which responds] to the 20° 25' N: Lat:

To our Ill: and Very Valiant Knights and Princes, Masons of all the Degrees, over the surface of the two Hemispheres:

HEALTH!

We, ANTOINE MATHIEU DUPOTET, Grand Master of all the Lodges, Colleges, Chapters, Councils, Chapters and Consistories, of the higher degrees of Masonry, Deputy Grand Master of the Grand Orient of Pennsylvania, in the United States of America; and of the Grand Lodge and Sovereign Provincial Grand Chapter of Heredom of Kilwinning, of Edinburgh, for America, under the distinctive title of the Holy Ghost, Grand Provincial of San Domingo in the Ancient Rite, Grand Commander or Sovereign President of the Th: Puissant Grand Council of the Sublime Princes of the Royal Secret, established at Port au Prince, Island of San Domingo, by constitutive Patent of 16 January and 19 April, 1801, under the distinctive title of The Triple Unity; transferred to Baracoa, Island of Cuba, on account of the events of war.

Do declare, in the name of the Sublime and Th: Puissant Grand Council, do certify and attest, that the Very Resp: Gr: Elect Knight of the White and Black Eagle, *Joseph Cerneau*, Ancient Dignitary of the Lodge No. 47, Orient of Port au Prince, Grand Warden of the Provincial Lodge, same Orient, Venerable founder of the Lodge of the Ancient Constitution of York, No. 103, under the distinctive title of The Theological Virtues, Orient of the Habana, Island of Cuba, has been regularly initiated in all the Degrees of the Sublime Masonry, from that of Secret Master to and including that of Grand Elect Knight of the White and Black Eagle; and wishing to give the strongest proofs of our sincere friendship for our said Very Dear Bro: *Joseph Cerneau*, in recognition of the services which he has rendered to the Royal Art, and which he is rendering daily, we have initiated him in the highest, in the most eminent and final Degree of Masonry; we create him our Deputy Grand Inspector, for the Northern part of the Island of Cuba, with all the powers that are attached thereto, giving him full and entire power to initiate the Bros: Masons, whom he may judge [worthy?], to promote them to the Sublime Degrees, from the 4th up to and including the 24th; provided, however, that these Masons shall have been officers of a Lodge regularly constituted and recognized, and in places only where there may not be found Sacred and Sublime and regularly constituted Asyla; from which Bros: he will receive the obligation required and the authentic submission to the Decrees of the Sublime Princes; consulting, however, and calling to his aid the BB: whom he shall know to be decorated with the Sublime

Degrees; we give him full and entire power to confer in the name of our aforesaid Grand Council the highest Degrees of Masonry on a Kt: Prince Mason, one only each year, whose virtues he shall recognize, and the qualities required to deserve this favor; and to the end that our dear Bro: *Joseph Cerneau*, so decorated, may enjoy, in this quality, the honours, rights, and prerogatives which he has justly deserved, by his arduous labors in the Royal Art, we have delivered to him these presents, in the margin whereof he has placed his signature, that it may avail him everywhere, and be useful to him alone.

We pray our Resp: BB: regularly constituted, spread over the two Hemispheres, with whatever Degree they may be decorated, whether in Lodge, Ch.: Col.: Sovereign Council . . . Sublime, to recognize and receive our dear Bro.: the Very Illustrious Sov: and Subl: Prince, *Joseph Cerneau*, in all the Degrees above mentioned; promising to pay the same attention to those who in our Orients shall present themselves at the doors of our Sacred Asyla furnished with like authentic titles.

Given by us, S: Sublime Princes, G: C: G: I: G'al: of our aforesaid Grand and Perfect Council, under our Mysterious Seal, and the Grand Seal of the Princes of Masonry, in a place where are deposited the greatest treasures, the sight whereof fills us with consolation, joy, and gratitude for all that is great and good.

At Baracoa, Island of Cuba, anno 5806, under the sign of the Lion, the 15th day of the 5th month called Ab. 7806, of the Creation 5566, and according to the Common Style the 15th July, 1806.

Signed,

MATHIEU DUPOTET,
President, Sov: . . . G'al:

A true copy:

Signed,

MATHIEU DUPOTET,
President, S: G: I: G'al:

I certify that what is transmitted above and the other portions are conformable to my Register.

TIPHAINE,
S: P: R: S:, D: I: G'al: G: Comm:

The foregoing translation of the ancient copy in French has been correctly and faithfully made by me.

March 20, 1882.

ALBERT PIKE.

Some members of the Cerneau body had caused a division even in the Grand Lodge of New York, and the original chief of them, Joseph Cerneau, had previously represented the irregular Knights Templar of New Orleans and the irregular Council of the Rite of Perfection of Louisiana in the Grand Encampment of Knights Templar of New York, as is found in the records, namely:

On the 4th day of May, 1816, a meeting of the Grand Encampment of Knights Templar of New York was called to act upon an application by a col-

lected body of Sir Knights Templar, Royal Arch Masons and members of the Sov. Grand Council of Sublime Princes of the Royal Secret for the State of Louisiana, sitting at New Orleans, praying that a constitutional Charter be granted them, etc. They had previous to this application elected and installed their officers. The Charter, by resolution, was granted them, and it was also

Resolved, That the Ill. Bro. Joseph Cerneau, having been designated by the Louisiana Encampment to be their representative and proxy near this Grand Encampment, be and is hereby acknowledged and accredited as such.

In this manner the irregular French Templar Degree that was carried from France to England got into the United States at New Orleans, and allied with an irregular rite and body became mixed up with the American Webb Templar Degree at New York.

These evils which beset the Ancient and Accepted Scottish Rite of Freemasonry, have not prevented its great advancement and prosperity.

The Southern Supreme Council did not meet from February, 1862, until November 17, 1865, which was in Charleston, South Carolina. Six members only were present.

There were no bodies of the Rite working anywhere except in New Orleans.

With tireless energy and zeal the Illustrious Sovereign Grand Commander, Albert Pike, 33d Degree, during the last two years and a half of the Civil War was engaged in rewriting and restoring the rituals of the Degrees. His profound scholarship and knowledge of the Ancient Mysteries and their philosophy was vigorously devoted to this great work. Assisted by Brother Albert Gallatin Mackay, 33d Degree, then the Secretary General of the Southern Supreme Council, they reconstructed the Rite at Charleston, South Carolina.

The Supreme Council of the Southern Jurisdiction has now its headquarters in Washington, District of Columbia, and is housed in a magnificent Temple.

Councils of Deliberation are held in each State in the Northern Jurisdiction of all the bodies from the 14th to the 32d degrees inclusive, which are presided over by the Deputies for the States. In these are presented all matters of local legislation, action upon which must later be approved, or otherwise, by the Supreme Council.

The Supreme Council of the Rite is the governing body over all, and as such it makes laws and statutes for the various divisions of the organized body. This Supreme Council confers the 33d Degree, Grand Master of the Kadosh or Sovereign Grand Inspector General. The active members, according to the Statutes of the Southern Supreme Council, are limited to thirty-three active members of the 33d Degree and no more, but in the Northern Supreme Council this is not the case. These active members are for their respective States relatively the Grand Masters of the Rite. The title of Honorary Inspectors General is given to those who are elevated to the Degree with specifically delegated powers and no others. These Honorary Members have a voice in Council but no vote.

In the Southern Supreme Council, with its number of active members of the 33d Degree limited to thirty-three, there is a "Court of Honor," which may be called the vestibule to the 33d Degree. This Court of Honor comprises two grades or ranks, both of which are carefully reserved and can only be conferred as a free gift, and a mark of appreciation for services rendered. Each active member and each *Emeritus* member of the Southern Supreme Council is by virtue of his office a member of both grades. These grades are, first, that of Knight Commander. This is conferred upon brethren of the 32d Degree for general meritorious service rendered to the Rite, and only upon the recommendation of the Grand Consistories or by the Active Inspectors General of the respective States. The second grade, which is higher than the grade of Knight Commander, is that of Knight Grand Cross, and it is conferred with the jewel upon brethren of the 32d Degree for extraordinary services to the Rite. Neither of these grades can be given to anyone who solicits for them; it must be repeated that they are special marks of honor, gratuitously conferred. According to the Statutes of the Southern Jurisdiction the possession of at least the first of these grades is a condition precedent of eligibility for the reception of the 33d Degree.

We must repeat that the Scottish Rite confers no Degrees but those of its own Rite. While many of its members belong to legitimate bodies of other Rites of Freemasonry, it has no conflict with any one of them.

Antoine Bideaud had been created a Deputy Grand Inspector General on July 8, 1802, and a Sovereign Grand Inspector General, on September 16, 1802, by De Grasse Tilley, at Cape Francois, in Santo Domingo, so soon as he had opened his Supreme Council, after the return of the French to that island. Bideaud left the island when the negroes in revolution gained control, and in New York and on August 4, 1806, conferred upon John J. Gourgas, John G. Tardy, Lewis de Soules, John B. Desdoity, and Pierre Du Peyrot all the Degrees of the Ancient and Accepted Scottish Rite to the 32d. Two days thereafter a Consistory was opened, which although exceeding his Patent, was afterwards confirmed by proper authority.¹ John G. Tardy was on October 14, 1807, appointed Deputy Inspector General by Peter le Barbier du Plessis, of Philadelphia, who had received his appointment on February 1, 1790, from Augustine Prevost, who derived his authority directly from Francken in February, 1774, at Jamaica.²

Abraham Jacobs, made by John Gabriel Tardy a Deputy Inspector General on November 24, 1810, had received some Sublime Degrees from Moses Cohen at Kingston, Jamaica, about 1790.³ He claimed to have a certificate, received May 1, 1788, from Joseph da Costa, of Charleston, as a Grand, Elect, Perfect and Sublime Mason. He was mentioned in a certificate now in the possession of the Grand Lodge of the State of New York, and signed by Paul Revere, Master of the Lodge of Saint Andrew, Boston, Massachusetts, that "our worthy Brother Abraham Jacobs had been duly initiated into the Second Degree of Freemasonry." Jacobs' certificate is dated July 22, 1782. He was raised as a Master Mason in Lodge No. 1, at Charleston, South Carolina.⁴ Brother Jacobs came to New York in 1804, and began his work of conferring Degrees. He states, in his Register, that by the wishes of J. G. Tardy there was opened a Council of Princes of Jerusalem November 6, 1808, there being present J. J. Gourgas,

¹ The Patent and Register of Bideaud confirming the above statements are in the Archives of the Grand Lodge of Louisiana. See also Brother Albert Pike's "Historical Inquiry," p. 193.

² "Ancient Scottish Rite Documents," Sachse, pp. 170-175, also "Ancient and Accepted Scottish Rite," Folger, p. 79.

³ "Ancient and Accepted Scottish Rite," Folger, pp. 79, 131, and this work also contains Jacobs' Register and Dairy.

⁴ "One Hundred Years of Aurora Grata," C. A. Brockaway, 1908, pp. 1-14.

John B. Desdoity, Maduro Peixotto, Moses Levy, John G. Tardy, and Abraham Jacobs. At this time Richard Riker received the Degrees.

Brother William R. Singleton says that it appears from a statement by Gourgas that Jacobs had exceeded his authority by interlining words in his patent, for which he was afterward expelled. Gourgas also says that on November 8, 1808, Daniel D. Tompkins, afterwards Vice President of the United States, Richard Riker, and Sampson Simpson received the Degrees, including the 32d Degree in the Consistory which was formed August 6, 1806, and that he was made a Deputy Inspector General on November 12, 1808, Desdoity on the 18th, and Peixotto on the 16th.

In consequence of the irregularities which had occurred in the bodies in New York, Emanuel de la Motta, who was the Treasurer of the Supreme Council at Charleston, South Carolina, being in New York, undertook to investigate the whole matter, in 1813. August 5th he conferred the 33d Degree upon J. J. Gourgas and Sampson Simpson; these three then opened a Supreme Council and conferred the degree on Richard Riker, John G. Tardy, Daniel D. Tompkins, and Maduro Peixotto. On the same day, De la Motta, by authority of the Mother Supreme Council at Charleston, regularly and constitutionally organized what was then called the "Second Grand and Supreme Council" for the United States. Daniel D. Tompkins was installed Grand Commander; the other Officers were appointed and installed. At the next meeting of the "Mother Supreme Council," at Charleston, the following December, these proceedings were duly confirmed.

A treaty was entered into by and between the two Supreme Councils, and the jurisdiction over the various States and Territories of the United States was determined for each of these.

Like all human voluntary institutions, the histories of both the Northern and Southern Supreme Councils are records of controversies growing out of rival bodies which were irregularly started in opposition to each of these duly constituted Supreme Councils, and which greatly retarded the advancement of this valuable Rite.

In the Southern Jurisdiction these troubles continued to keep the Scottish Rite entirely in the shade, as it were, until General

Albert Pike received the several Degrees and was elected the Grand Commander.¹ Since the close of the Civil War in 1865 the progress has been onward and upward.

In the Northern Supreme Council the Rite encountered more bitter and relentless opposition in the bodies organized by Joseph Cerneau, originally in 1807. Although that Cerneau body repeatedly declined, until it would appear to be utterly extinguished, yet it would quite unexpectedly arise again, deceive the unwary, and so soon as the sunlight of Truth was poured upon it would again decay, wither, and disappear.

The opposition to which the Northern Supreme Council was subjected was of such a character that it is a duty for us to take some notice thereof to show what the Scottish Rite of the Northern Supreme Council had to contend against in defense of the truth.

Giles Fonda Yates,² of Albany, became, at an early date (1822), interested in the study of Freemasonry. He discovered the Warrant of the Lodge of Perfection granted by Francken at Albany and a copy of the Constitutions of 1762; he then succeeded in reviving the old Lodge. After this a Grand Council of Princes of Jerusalem was organized at Albany, and several Lodges of Perfection were constituted in other places. A Consistory was instituted in 1824 at Albany, and several bodies were established in Boston. These were under Patents of the Supreme Council at Charleston. Yates in 1825 received the 33d Degree from Joseph McCosh, who was the special Deputy of this Council. Afterwards, in 1828, Yates became a member of the Northern Supreme Council.

Just at this period, from 1826 onward, the Morgan affair having occurred, nearly all the Masonic bodies at the North became inactive, as recited in the chapter devoted to that subject. In 1832 Gourgas suspended all efforts in the affairs of the Scottish Rite. In 1842, however, the great excitement had died down, and the fire of persecution, bigotry, and fanaticism having had no fuel for many years, waned, efforts against the institution weakened and halted. Yates having conferred with Gourgas

¹ For biography of General Pike see Mackey-Hughan-Hawkins "Encyclopædia of Freemasonry," p. 563.

² Born, 1796; died, 1859. See biography in Mackey-Hughan-Hawkins revised "Encyclopædia of Freemasonry." A valuable discussion by Brother Yates of the progress of the Scottish Rite is in present chapter, see p. 1889.

and other brethren who had not succumbed under their severe ordeal, they determined to resume their labors. June 15, 1844, a meeting was held; Gourgas was then Grand Commander, and Yates the Lieutenant Grand Commander. These two, by a law of the Rite, that if only one member of a Supreme Council survives, that Council does not cease to exist, opened the Supreme Council.

At this meeting, November 13, 1844, applications were received from Edward A. Raymond, Ruel Baker, and Charles W. Moore (all of Massachusetts), who, having already received the preceding Degrees, were crowned Sovereign Grand Inspectors General. Edward A. Raymond and eight associates, residents of Boston, Massachusetts, received a Charter, February 13, 1825, from the Council of Princes of Jerusalem, at Albany, New York, to form a Council, also a Charter from the Consistory at Albany to form a Consistory of Princes of the Royal Secret.¹

At the meeting held April 3-5, 1845, Gourgas declared that the recent publication by Clavel, relating to the Ancient and Accepted Rite, was utterly incorrect, and stated that Cerneau's name was struck from the Tableau of the Grand Orient of France in 1830, the Grand Orient having written to him that it was *a matter quite inexplicable* to them that it should have remained there so long.

At this meeting Gourgas reorganized the Supreme Council, the officers being appointed by the constitutional provisions. From this time the Supreme Council became very industrious in establishing bodies in many cities; harmony prevailed over this jurisdiction, and the Rite, although slowly, was steadily extended.

At an important meeting held September 4, 1851, Gourgas' resignation as Grand Commander and his appointment of Yates as his successor were received. Yates presided at this meeting, the Sovereign Grand Consistory was organized, and the Degrees in the various bodies were conferred. At the close of the meeting Yates resigned as Grand Commander and appointed Raymond to that position. In his address Yates gave a forcible exposition of the laws, the objects, and the history of the Rite, and it contains so much information of interest and value to its members, that we give it in full with his notes:

¹ "Scottish Rite, Ancient and Accepted," Folger, p. 319.

ADDRESS OF MOST PUISSANT BROTHER GILES FONDA YATES

Respected and Beloved Associates: You have been listening to the valedictory address of our honored friend, long tried, true, and trusty. His sentiments, I am well assured, are reciprocated. He has been called by our transatlantic Brethren "the patriarch of our 'Illustrious Order,'" and not without appropriateness. John James J. Gourgas — *clarum et venerabile nomen!*¹

He has been pleased to allude to my own participation in some of the works and administrative duties of our order, but such participation, as you are well aware, has been at a later day and for a shorter period. Under the circumstances in which I now appear before you, it can hardly be deemed egotistic in me if I advert briefly to a few of the humble contributions to the cause of "Sublime Freemasonry" previous to 1840, which it fell to my lot to render. These, with the "sublime works" performed by other Brethren of our order before and since, in Massachusetts, New York, New Hampshire, Connecticut, and Rhode Island, furnish altogether evidence supplemental to that given by my predecessor, in complete confutation of the preposterous charge that "Sublime Freemasonry" has been dormant in our jurisdiction since its establishment among us. A charge of this kind has been the stereotype apology of surreptitious Masons for their occasional attempts to foist their spurious creations upon our "Sublime System" within our Masonic territory. The abundant parole testimony which can be adduced to show how untrue is this charge, can be corroborated by our Archives, and will be found iterated in manifestoes issued by our own and our sister Council for the Southern Jurisdiction of the United States.

I turned my attention to the history of the "Sublime Degrees" very soon after my initiation as a Mason. My intercourse in 1822 with several old Masons in the city of Albany, led to the discovery that an "Ineffable Lodge of Perfection" had been established in that ancient city on December 20, 1767. I also discovered that not only the Ineffable, but the Superior Degrees of our Rite, had been conferred at the same time on a chosen few, by the founder of the Lodge, Henry A. Francken, one of the Deputies

¹ "A name, stainless and revered."

of Stephen Morin¹ of illustrious memory. It was not long, moreover, before I found the original Warrant of this Lodge, its book of minutes, the patents of Illustrious Brother Samuel Stringer, M.D., Jeremiah Van Rensselaer and Peter W. Yates, Esquires, Deputy Inspectors General, under the old system; also "the regulations and contributions of the nine commissioners," etc., 1761, and other documents that had been left by Brother Francken with the Albany Brethren when he founded their Lodge.

With the concurrence of the surviving members of said Lodge residing in Albany, Dr. Jonathan Eights and the Hon. and R. W. Stephen Van Rensselaer, P.G.M. of the Grand Lodge of New York, I aided in effecting its revival. The necessary proceedings were thereupon instituted to place the same under the superintendence of a Grand Council of Princes of Jerusalem, as required by the old Constitutions; and such Grand Council was subsequently opened in due form in said city.

Having been made aware of "the new Constitution of the Thirty-third Degree," ratified on the first of May, 1786, conferring the Supreme Power over our Rite on "Councils of Nine Brethren," I hastened to place myself in correspondence with Moses Holbrook, M.D., at the time Sovereign Commander of the Supreme Council at Charleston, and with my esteemed friends, Joseph McCosh, Illustrious Grand Secretary General of the last-named Council, and Brother Gourgass, at that time Illustrious Grand Secretary General of the Holy Empire for this Northern Jurisdiction. Lodges of Perfection in the counties of Montgomery, Onondaga, Saratoga, and Monroe in the State of New York, were successively organized, and placed agreeably to the constitutions under the superintendence of the Grand Council before named. The establishment of this last-named body was confirmed, and all our proceedings in "Sublime Freemasonry" were legalized and sanctioned by the only lawful authorities in the United States, the aforesaid Supreme Councils.

On the 16th day of November, 1824, I received a Patent,

¹ Stephen Morin was on the 27th day of August, 1761, appointed "Inspector General over all Lodges, &c., &c., &c., in the new world by the Grand Consistory of Princes of the Royal Secret convened in Paris, at which presided the King of Prussia's Deputy, Chaillou de Jonville, Substitute General of the Order." See circular issued by the Supreme Council at Charleston, South Carolina, December 4, 1802.

appointing me S. of S.¹ of a Consistory of Sublime Princes of the Royal Secret, established in the city of Albany. I would here also state that on the 13th day of February, 1825, a Charter was granted to Illustrious Brother Edward A. Raymond, of Boston, Massachusetts, and eight associates, constituting them a Grand Council of Princes of Jerusalem; a Charter was also granted them for a Consistory of Sublime Princes of the Royal Secret, both bodies to be holden in the city of Boston. All these several bodies named, as well as the Albany Grand Council and Consistory, have since their establishment paid due faith and allegiance to our Northern Supreme Council.

In the organization of the New York State Grand Council, and of the different Lodges of Perfection under its superintendence, I received the most effective aid and co-operation of several dear companions whom "it delights me to remember." These Lodges numbered on their lists of initiates some of the brightest and worthiest Masons that State produced, and enjoyed for a series of years a good share of prosperity, until the persecuting fires of anti-Masonry swept over the land. Their labors were then intermitted for a while, in common with those of other departments of the Masonic Institution, from the same cause. But the consequences were not in the main inauspicious. The legitimate effect was to purify and cement more closely the materials subjected to the fiery ordeal.

In 1825 I took my vows as a "Sovereign Grand Inspector General" "between the hands" of our Brother Joseph McCosh, he having been specially deputed for that purpose. I was shortly after constituted and accredited the "Representative" of the Southern Supreme Grand Council near this Northern Supreme Grand Council, of which last I was made, and have ever since been a member.

I would fain have you to believe, my dear Brethren, that, as a member of the Masonic Institution, if I have had my ambition, it has been to study its science, and to discharge my duties as a faithful Mason, rather than to obtain its official honors or personal benefits of any kind. Self-aggrandizement has never formed any part of my Masonic creed, and all who know me can bear

¹ Meaning "Sovereign of Sovereigns," a title no longer used for the presiding officer of a Consistory.

witness that it never has of my practice. I accordingly shall never shirk any just responsibility imposed upon me by my obligations as a "Sublime Freemason," but continue to prefer, as I have ever done, since it is most congenial to my own taste, those "works" and labors of the Craft not necessarily connected with its administrative duties.

As Sovereign Grand Inspectors General, it can not be bootless to inquire what is the charge committed to our keeping — what the trust reposed in us? Is it true that the Degrees and Orders of our Rite are, as our enemies allege, only superficial? Are they naught but excrescences on the great pyramid of Freemasonry? Have they no antiquity? Are they of an irreligious character? Allow me to deliver a few of my own views on this subject — views, as you are well assured, I have not arrived at hastily.

As Brother Gourgas has well observed, our Degrees and Orders constitute of themselves a perfect system and Rite, which we denominate the "Sublime System," and the "Ancient and Accepted Rite." They have been called "Honorary." Such they are in the true sense of the term, but not in the sense generally used, which is construed as synonymous with "Side," or "Detached Degrees." We, however, possess, in addition to our regular series of Degrees, "Detached Degrees," of more or less value, subsidiary to our regular Degrees. But none of our Degrees are, *per se* (of themselves) subordinate or subsidiary to any other system or Rite, much less to any system or Rite which had no existence when our Rite was reorganized at the beginning of the last century. All attempts to make them so, we, as faithful conservators and guardians of our Rites, are bound to resist. Ours are not, as many have represented them, "loose," "floating," or "Side Degrees," nor yet are they "waifs of Masonic stragglers."¹ If the star of "Sublime Freemasonry" is never permitted to culminate in the zenith it deserves a better fate than to become a

¹ We are indebted to our Worthy Brother Philip C. Tucker, of Vermont, for this appropriate designation of Masonic pretenders of a certain description. We refer to those who occasionally spring up in this country and elsewhere, and engage in "peddling" Masonic Degrees ("Marchands de Maçonnerie"), and who assume prerogatives which they do not possess; and over degrees which most probably they never received in a lawful manner. These men, perchance, too, may have surreptitiously obtained some partial information from garbled MSS.; or if they have obtained any degrees lawfully, are guilty of a violation of a fundamental Masonic law in regard to "allegiance" by using and transmitting to others Masonic knowledge under assumed authority, in a manner different from that in which they received it.

satellite to any other orbs, albeit these may shine with more distinguished luster. If it ever becomes depressed to the *nadir* of the Masonic horizon, it will not be because of its want of value or merit.

Our "Sublime Brother" Dalcho remarks in one of his orations¹ that our Degrees imparted to him knowledge, which he had vainly sought for in the lower Degrees — that they elucidated the origin and principles of the Masonic Institution and its connection with science and religion more intimately than the Symbolic Degrees. I have myself noticed that in the latter general ideas only are communicated and these obscurely, while in the "Sublime Degrees" these ideas become clear as particular truths; though still, like all truths regarding the mind and heart, which are invisible, they can be expressed only by figurative terms and external symbols.

By imagery, and through a veil² of metaphor, the light of truth and the most sublime allusions are disclosed. We may be well versed in the ceremonials of our Order and yet not understand their true import; we may correctly read "the letter" of our traditions and legends, and yet remain blind to their "spirit," and ignorant of the principles and inferences they involve. By study alone can we solve the enigma, "*de quo fabula narratur?*"

Many of the characteristic allegories, legends, symbols, and ceremonies of "Sublime Freemasonry" are counted as insignificant and valueless, because they are not palpable to the senses, and fully comprehended at the first blush. Some of our most sacred mysteries are lightly esteemed, because they furnish no disclosures that strike dumb with amazement our "hidden treasures," and spiritual "riches of secret places" are unappreciated; and no "Royal Secret" which humbly professes to have a relation only to the *life* of the heart seems to be cared for; nor yet any "precious stone" in our mystic edifice, if the "philosopher's stone" be wanting! For men of this stamp, our Degrees, or indeed any Masonic Degrees, will ever fail to present attractions.

"Upon the arts of building and architecture the Order of Free and Accepted Masonry rises like a fair stupendous pyramid

¹ See his oration delivered before the Sublime Grand Lodge, at Charleston, South Carolina, March 21, 1803.

² This idea is beautifully symbolized in one of the "High Degrees" by a figure of truth covered with a semi-transparent veil.

from a broad, square basis, tending regularly up to a summit of *attainments*, ever concealed by intervening clouds from the promiscuous *multitude of common observers* below.”¹ The first fourteen Degrees of our Rite are in part an amplification of “Ancient Craft” Masonry; while the “Superior Degrees” are founded on those Christian and “Religious and Military Orders” which are declared by the oldest book of York Constitutions to be cognate to the *Craft Degrees* of Freemasonry.

The proofs are undeniable that the learning contained in the “Sublime Degrees” was taught long previous to the last century, our Most Puissant Brother Dalcho thinks shortly after the first crusade. In Prussia, France, and Scotland the principal Degrees of our Rite appeared in an organized form in 1713. The unfortunate Lord Derwentwater and his associate English Brethren were working in Lodges of Harodim, in 1725, at Paris, when the Grand Lodge of England transmitted to France the Ancient York Constitutions. Many Scotch Brethren (adherents of Charles Edward Stuart) being in France about this time, also cultivated some of the High Degrees of our Rite. Some of the important mysteries celebrated in the Superior Degrees were instituted by the successors of Jacques de Molay, and others derive their origin from the renowned Robert Bruce. The former gave the military, the latter the Christian, character to the Degrees and Orders of our Rite. From what has been alluded to relative to the connection of our Scotch Brethren with our Degrees and Orders, I think we may readily account for the terms *Ecossais*, or *Scotch* as applied to them.

No person can pretend that any one department or system of Freemasonry or any particular Masonic Rite, however unexceptionable, has from time immemorial existed in the same form in which it appears at the present day. But we contend that the (historical epoch) traditions and grades of knowledge embodied in the Degrees and Orders of the Rite we profess, have descended to us from remote antiquity. This fact can be proved to the reasonable satisfaction of the most skeptical, by the writings of learned Brethren who have spent years in investigating the subject. To the same effect, too, we have the incidental testimony of writers who never belonged to the Fraternity, as well as the unwilling admission of those opposed to us. Even a brief recapitulation of

¹ Quoted from an old edition of the York Constitutions.

such proofs is not demanded by present occasion. My referring to this topic at this time is merely to remind my Brethren that our "Ancient and Accepted Rite" is incorrectly designated as a "*modern Rite*."¹ When we use the term "modern" as applicable to any of our Orders or Degrees, it is to be taken in a comparative sense, and not in its vulgar acceptation. It refers to our "Religious and Military Orders" instituted since the commencement of the Christian era, and after that of "the holy wars!" Of a verity, our Rite is not born of yesterday.

Many of our Degrees imply prerequisites in candidates peculiarly stringent, and unknown in other departments of Freemasonry; and not a few partake of the character of official Degrees. Even the lowest Degrees of our Rite, the eleven "Ineffable," are designed for the "select few" only. This is especially the case with our principal superior degrees, Prince of Jerusalem, Sovereign Prince of Rose Cross, Elected Knight Kadosh Grand Inquisitor Commander, and Sublime Prince of the Royal Secret, which are virtually Orders of Harodim. Some of our superior Degrees confer the titles of "Commander," "Patriarch," "Grand Master," "Prince," and "Sovereign." But it behooves me to observe that the Masonic titles in our "Inner Easts," like the jewels on our *breasts*, are not cherished and worn by us for show or aggrandizement; they are suggestive of holy truths and self-perfecting duties, which every conscientious "Sublime Freemason" will strive to learn and perform.

Some persons who have written and discoursed about our Degrees, have obtained what little knowledge they possess of them from spurious and corrupted sources. I do not speak unadvisedly on this subject; for I have critically examined rituals identical with those in use among the clandestine and "*soi-disant*" (so-calling themselves) Supreme Councils, and usurping propagandists of "Sublime Freemasonry." Now and then an orthodox hieroglyphic symbol or allegory is surreptitiously obtained, but its true solution is not attained to, by the vulgar interpretations of

¹ It is doubtless the case that some persons confound our Rite with "the French or Modern Rite," which is confessedly modern and was invented within the last half century preceding the address of Brother Yates. It embraces the three Symbolic Degrees and forms the basis, and is part, of the *spurious* "Scotch Rite," which aimed at supplanting the legitimate bodies. It has been cultivated in some French Lodges in this country, and by the Louisiana and other spurious Supreme Councils.

superficialness, or it is purposely perverted by the infidel, or bigot or sectarian, to suit his narrow purposes or by intriguers, who

“Like scurvy politicians, *seem* to see
The things they do not.”

Such rituals, too, often penned by blundering copyists, may not inaptly be likened to human skeletons, stripped of all the arteries, nerves, and muscles of the living man, deprived of soul, life-blood, and spirit.

There are some writers, who, while they may not deny antiquity to the doctrines and traditions on which some of the “high degrees” are founded, yet with a Barruel and Robison purposely confound our “Ineffable” and “Philosophical Degrees” with those of the political society of the Illuminati and certain infidel systems of philosophy. A learned philosopher¹ has well observed that “philosophy is not possible, unless it be founded on, and guarded by, Christianity. Christianity is the basis, and philosophy the superstructure of the edifice.” It is with philosophy such as this that true Freemasonry has to do. It is worthy of note in this connection that speculative science as well as practical wisdom once ranked among the virtues. The knowledge of the Eternal Being, as understood by philosophy, reason, and religious revelation, is the basis and apex, as well of the Masonic as the scientific pyramid.

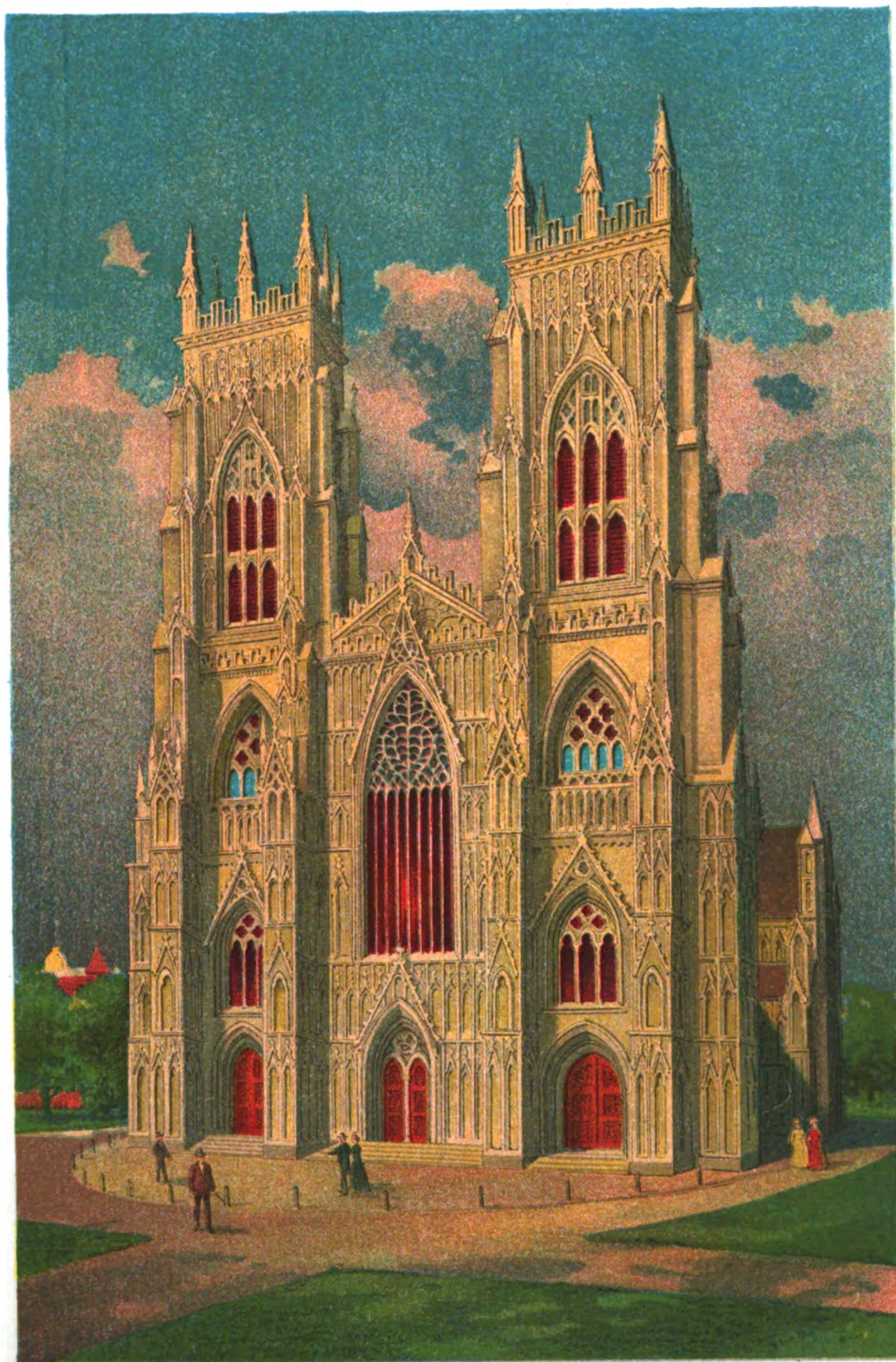
“No art or learning serveth useful ends,
But as the heart it guides, and life amends.”

However great the acquisitions of the most successful cultivator of “the Royal art” and science, all will be vain without a practical application of the knowledge acquired. The understanding should be strengthened that the conduct may be directed and truth discovered, that it may be used “for the better endowment and help of man’s life.” One of the cardinal ends designed to be answered by Freemasonry, in any of its departments, is to make men better as well as wiser. The eulogy pronounced by Brother Thomas Smith Webb² on “the eleven Ineffable Degrees,” is applicable to the whole system of “Sublime Freemasonry,”

¹ Geoberti.

² Bro. Webb did not pretend to be a professor of those Degrees, or of any other in “Sublime Freemasonry.” See the preface to his *Illustrations, Freemason’s Monitor*, of those Degrees.

YORK CATHEDRAL



that it is "intended for the glory of the Deity, and the good of mankind."

Those who bring the charge of irreligion against our Rite would do well to bear in mind that learned authors¹ unfriendly to our Institution have expressed their conviction that the pure doctrines of the Zabians, which are incorrectly stigmatized as astrological and idolatrous,² and the doctrines of St. John the Baptist, were essentially identical; while Brethren learned in the secrets of "Ineffable Masonry," delivered only "behind the veil," and versed in the doctrines of "Sublime Freemasonry," have become penetrated with the conviction that these secrets and doctrines are in essence the same with those which were taught by the Pythagorean and Essenean rituals.

After the French revolution of 1793, Christianity in France was ridiculed into obsolescence. Among the mass of the people who became atheists were the mass of the Freemasons. Numerous copies of that holy book, which we esteem as the First Great Light in Freemasonry, were committed to the flames. Under this state of things, "Sublime Freemasonry" fell into desuetude; and it was not until after the establishment of the Supreme Council at Charleston, South Carolina, on the 31st day of May, 1801, that the "Sublime System" was revived in France by the establishment of a Supreme Council at Paris, to wit, in 1804, by Count De Grasse, Grand Inspector-General, under authority from the Charleston Supreme Council. The Paris Supreme Council has been in continuous operation ever since. And here truth compels me to advert to the fact that the "Grand Orient" of France, which had a legal existence only as a "Symbolic" Grand Lodge of Master Masons, now commenced her assumption of jurisdiction over all the Degrees of the "Ancient and Accepted

¹ As for example, Cardinal Wiseman — Syriac version of the Vatican code used by Adler in his "Druses Montis Libani."

² I here quote the words of Dr. Dewey in corroboration of the idea I have advanced in the text, because he expresses this idea clearly and briefly. It is, however, far from being a singular one, or original with him. It has been the persuasion of every philosopher and divine of celebrity who has bestowed more than a superficial examination upon the subject, both before and since Lord Bacon's day; who proves its truth in detail. "The idea that images set up as gods were worshipped, is erroneous. They were esteemed as symbols of a higher power and as 'symbols' only. A species of images (as for example the four-faced Cherubim) was recognized even in the early worship of the Hebrews when under the immediate government of God himself. I would not be understood to say: that the pure doctrines alluded to were not perverted, or that there were no persons obnoxious to the charge made by St. Paul in Romans i, 23."

Rite." Disputes hereupon ensued between the French Supreme Council and Grand Orient, which have never been fully settled.

Every lover of Masonic order and constitutional authority cannot but regret this unhappy occurrence; and none the less the conduct of the Parisian Brethren on sundry occasions during the last half century, in extending their jurisdiction in both the Symbolic and Sublime Degrees over territory on this continent, already lawfully occupied. Their example in this last respect has been repeatedly followed and is at this present moment producing consequences deleterious to the Craft at large. The present occasion is not the most appropriate one for descending to particularities on this head.

It is unnecessary for me to make more than a passing allusion to the troubles that have been experienced from analogous causes by our sister Council at Charleston and our own Supreme Council, from 1806 to the present time. In assaulting our Supreme Councils our enemies tried to shift the issue from principals to individuals, and resorted to wilful perversions of facts; and failing to find legitimate and real subjects to attack, they for the nonce fabricated them. As "the droppings of their lips" were anything but "sweet-smelling myrrh," or the "perfume of hearty counsel," as true gentlemen and Masons we could not meet them on their own ground, or do aught else than simply pronounce their allegations false and unfounded.

A word or two with regard to the charge of interference on the part of the two only lawful Supreme Councils in this country, with the prerogatives of other departments of Freemasonry. No Supreme Councils of Sovereign Grand Inspectors-General were established anywhere in the world till after 1786.¹ Previously, Inspectors-General under the enlightened Frederick of Prussia were charged with the powers and duties now vested in such Supreme Councils and the Grand Bodies under them. By them the Degrees and Orders of our Rite were conserved and propa-

¹ "On May 1, 1786, the Grand Constitution of the Thirty-third Degree, called the Supreme Council of Sovereign Grand Inspector-General, was finally ratified by his Majesty, the King of Prussia, who, as Grand Commander of the Order of Prince of the Royal Secret, possessed the Sovereign Masonic power over the Craft. In the New Constitution this high power was conferred on a Supreme Council of nine Brethren in each nation, who possess all the Masonic prerogatives in their own district that his Majesty individually possessed, and are Sovereigns of Masonry." Extracts from the circular letter of the Charleston Supreme Council, issued December 4, 1802.

gated in the constitutional manner. It was not the Grand Orient of France, as is by many erroneously supposed, nor any other Grand Body on the Continent of Europe, except the Grand Consistory, over which presided Frederick's "Substitute General" before named, that had any authority to act in the premises. For the authors of the numerous innovations committed on Freemasonry, we must look elsewhere than to the lawful Deputies Inspectors-General under the old system.

The original minutes and documents left by Illustrious Brother Francken, who established the Albany Lodge of Perfection in 1767, evince the most scrupulous avoidance of interference with the Master's Lodge in that city or the Symbolic Degree. As there were no Royal Arch Chapters or Encampments of Knights Templar established in this country till thirty years afterward, to speak of interference with them would be an anachronismic absurdity, akin to those recently spawned by ignorance or design to mislead uninformed Brethren, or for other unworthy purposes.

The first Supreme Council ever established under the new Constitution of 1786 was that at Charleston,¹ whose jurisdiction extended constitutionally over the whole of the United States, until they constituted, by their Special Deputy, E. De La Motta, Illustrious Treasurer General, H. E., this Northern Supreme Council in 1813.²

¹ On May 31, 1801, the Supreme Council of the 33d Degree for the United States of America was opened with the high honors of Freemasonry by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General; and in the course of the year the whole number of Grand Inspectors-General was completed agreeably to the Grand Constitutions. The other members of this Grand Council admitted in 1801 were Emanuel De La Motta, Dr. J. Auld, Dr. James Moultrie, Abraham Alexander, M. C. Livy, Thomas B. Bowen, and J. De Lieben.

² The Supreme Grand Council for the Northern Jurisdiction of the United States was founded on August 5, 1813, by the Most Illustrious Brothers E. De La Motta, "Special Deputy-Representative" from the said Supreme Grand Council at Charleston, Daniel D. Tompkins, S. Simson, John J. J. Gourgas, Richard Riker, J. G. Tardy, and M. L. M. Peixotto. In the words of a manifesto issued by the last-named Council, dated August 2, 1845, the establishment of our Northern Supreme Council is shown "by authenticated documents in the possession of this (the Charleston) Council, in accordance with the Secret Constitutions, by Emanuel De La Motta as the Representative and under the sanction and authority of the Council at Charleston. The Masonic Jurisdiction of the Northern Council is distributed over the Northern, North-western, and North-eastern parts of the United States. And this, with the Council at Charleston, are the only recognized Councils which exist or can exist, according to the Secret Constitutions, in the United States. Their labors have never been suspended, though withdrawn for a time from the public eye — their authority has never been, and cannot be, abrogated. They hold in their archives certified copies of the Secret Constitutions, derived from the Grand Consistory held at Paris in 1761. Their succession of officers and members has been regularly and duly continued, and the Great Light of 'Sublime Masonry,' which has been confided to their keeping, like the sacred fire of the Vestals, has been preserved unextinguished on their altars."

Then the Northern and Southern Jurisdictions were defined and regulated. A candid review of all the acts of the constitutional regulators and governors of our Rite in these United States can not fail to establish the falsity of this charge of interference on their part. If I am not much mistaken, they have been "more sinned against than sinning." If we have not claimed the benefit of the legal maxims, *Quod prius est, verius est, et quod prius est tempore, potius est jure*, it has not been because we were not entitled to this benefit.

On December 4, 1802, our Southern Supreme Council published a report from which I make the following extracts. They speak for themselves:

"Although many of the Sublime Degrees are in fact a continuation of the Blue Degrees, yet there is no interference¹ between the two bodies. Throughout the continent of Europe and the West Indies where they are very generally known, they are acknowledged and encouraged. The Sublime Masons never initiate any into the Blue Degrees, without a legal Warrant obtained for that purpose from a Symbolic Grand Lodge; but they communicate the Secrets of the Chair to such applicants as have not already received them, previous to their initiation into the Sublime Lodge; yet they are at the same time informed that it does not give them rank as Past Masters in the Grand Lodge."² "On January 21, 1802, a Warrant of Constitution passed the seal of the Grand Council of Princes of Jerusalem for the establishment of a Master Mark Mason's Lodge in the City of Charleston, South Carolina." "Besides those Degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached Degrees given in different parts of the world; and which they generally

¹ "In deference to the Constitution of the York Rite practiced in this country, it waives its rights and privileges, so far as they relate to the first three Degrees of Ancient Craft Masonry, which long before the establishment of any Supreme Council in this hemisphere, were under the control of Symbolic Grand Lodges." See circular letters of both Northern and Southern Supreme Councils, 1845. "The object of the Supreme Council is not to interfere with the rights of any other bodies, but simply to preserve from decay or innovation those Sublime truths and ineffable mysteries which, while they throw a brighter light upon the pure system of Ancient Craft Masonry, can be attained only by those who have sought for light in the deepest recesses of the Masonic Temple. They ask, therefore, as the legal guardians of these invaluable treasures, the sympathy and fraternal kindness of their Brethren, to whom they take this occasion of offering the right hand of brotherly love and affection."—*Charleston Circular*, 1845.

² This practice was never adopted by the regular "Sublime Freemasons" in this Northern Jurisdiction.

communicate free of expense, to those Brethren who are high enough to understand them. Such as Select Masons of 27, etc., making in the aggregate fifty-three Degrees."

As to the Mark and Past Master's Degrees, all authority over them was surrendered to the Royal Arch Chapters, at that time springing into existence. Independent Lodges of Mark Master Masons having no governing head were afterward established in this country, and continued in operation for a series of years; until the General Grand Chapter assumed jurisdiction over both the Mark and Past Master's Degrees as "honorary grades," and incorporated them into their system.

No! Brethren, the intermeddling complained of, lies at the door of the spurious bodies established by the impostor Joseph Cerneau, *et id omne genus, progeniesque*, (and such as were of that kind begot), whose illegitimate works are ever and anon exhumed and revamped for sinister purposes. It ought, methinks, to be a sufficient refutation of the charge of our intermeddling with other departments of Freemasonry, that the leading Brethren of both our Northern and Southern Supreme Councils, ever since their establishment, have been active leaders in Symbolic Grand Lodges, Grand Chapters of Royal Arch Masons, and Grand Encampments of Knights Templar, the only other departments of Freemasonry in our land which we recognize and acknowledge.

"No Masonic power professing our Rite, or any of its dependent associations, can, under any pretence whatever, amalgamate or associate by representation or otherwise, with any other power, or with any association depending on any other Rite, nor consent to become a section or dependence thereof, without renouncing the object of its institution, and losing *de facto* its sovereign attributes." This fundamental law applicable to any department of Freemasonry is a truism, and surely needs no argument to support it.

I am well persuaded that our Supreme Grand Council will ever continue, as it has heretofore done, to illustrate the truth of one of its own sentiments, that "Sublime Freemasonry is unobtrusive, a divine manna for the clear-sighted to gather—everyone according to his own taste and ability." We claim not to keep the vineyards of others, and we challenge to the proof that we have

ever trenched upon them. And while we guard, as we are bound to do, our own possessions, we hope to be permitted to sit peaceful and undisturbed "*under our own vine and fig-tree!*"

The institution of the official dignity of Sovereign Grand Inspector-General, in 1786, and the adoption of the constitutional provisions, by which, on the decease of the great Frederick, his authority and duties over our order in both hemispheres were transferred to a limited number of Brethren in each nation, operated practically as a distribution among many Brethren of the high Masonic powers and prerogatives, originally possessed by one Grand Master. Notwithstanding the numerous efforts made to enlighten Brethren as to the true nature of the 33d Degree "governing itself and all others" of our said Rite, and conferring rights and powers, and imposing duties "agreeably to the Grand Constitutions" of our order, of an executive character, it is still generally but most erroneously considered as an "honorary" distinction merely, and as an ordinary Degree in Freemasonry; and one to which all Brethren having the usual qualifications required for initiation into most of the lower Degrees have a right to aspire.

I will fortify my statement with that of our Most Puissant Brother Dalcho, whose authority in a matter of this kind cannot be gainsaid. I quote from p. 116, appendix to his oration delivered before the Sublime Grand Lodge, Charleston, South Carolina, March 21, 1803. "By the Constitution of the Order, which was ratified on October 25, 1762, the King of Prussia was proclaimed as the chief of the Eminent Degrees, with the rank of Sovereign Grand Inspector General and Grand Commander. The higher Councils and Chapters could not be opened without his presence or that of his substitute, whom he must appoint. All the transactions of the Consistory of the thirty-second Degree required his sanction, or that of his substitute, to establish their legality; and many other prerogatives were attached to his Masonic rank. No provision, however, had been made in the Constitutions for the appointment of his successor; and, as it was an office of the highest importance, the utmost caution was necessary to prevent an improper person from obtaining it. The King, being conscious of this, established the thirty-third Degree. Nine Brethren in each nation, from the Supreme Council of Grand Inspectors General,

after his decease possessed all his Masonic prerogatives and power over the Craft. They are the Executive Body of the Masonic Fraternity, and their approval is now necessary to the acts of the Consistory, before they can become laws; and from their decision there can be no appeal."

In 1825 I received from Moses Holbrook, M.D., at that time Sovereign Grand Commander of the Charleston Supreme Council, a letter in answer to some inquiries relative to the subject in question, from which letter I make the following extracts: "All the transactions of Sublime Prince of the Royal Secret required the sanction of Frederick William II. (who had for many years been the head and patron of the Order), or that of his substitute, to establish their legality. Many other prerogatives were attached to his Masonic rank; and not least in the consideration of the day, it was thought that in the United States, just emerged from the thralldom of the mother country, after a long and arduous struggle for their liberty, it would be highly improper to have the Masonic head and jurisdiction over the Ineffable and Sublime Degrees in another country, and to pay allegiance of any kind to a foreign potentate. These difficulties, added to the importance attached to the highest office in Freemasonry, and the very great caution necessary to prevent an unsuitable person from obtaining an office so respectable, influential, and important, weighed with the King and the high Consistory over which he presided. Upon reading the respectful petitions and statements made to them during the years 1784 and 1785, the subject was referred to a highly learned and able Committee, who reported this Degree (thirty-third) to constitute *nine* Sublime Princes of the Royal Secret in each nation, a *Supreme Council* of Sovereign Grand Inspectors General; and they being duly organized, accredited, and approved, should at his decease possess all his Masonic prerogatives over the concerns of the Craft within the country or territory over which their jurisdiction extended; and their appointment was *ad vitam* (for life). They became the Executive Body of the Masonic Fraternity within their territory. This arrangement annulled all former powers granted to individuals (Deputy Inspectors General) in different parts of the world."

The tenure of office in a Supreme Grand Council being for life, a seat in such a body can be vacated only by death, resignation,

or removal from its jurisdiction. This is a fundamental law, and may not be changed, though its inevitable tendency is to exclude from our little circle some good, true, and worthy Brethren, who would, no doubt, adorn our assemblies, and prove faithful conservators, regulators, and governors of our Rite.

By being tenacious of official station, I may be the means of excluding Brethren whose councils are needed; and I may also stand in the way of the just preferment of my compeers. Moved by reasons like these I have named, and desirous of setting an example, which if discreetly followed may, without violation of our organic laws, serve in a degree to modify what is, albeit without good reason, deemed too exclusive a feature in our "Sublime System," I have concluded to resign the official station I now hold in this Council. There are other considerations also which induce me to adopt this course.

By a constitutional regulation of our order, the office of Chief Custodian of our Archives devolves upon the Sovereign Grand Commander, who should, for this and analogous reasons well understood by us, be a resident of one of the Easts in our jurisdiction. Living as I do in the interior of my native State, it is not meet for me to become such custodian. Our Archives, valuable and voluminous, should have a fixed and permanent depository, under the charge of their constitutional guardian.

My association for a quarter of a century with this Supreme Grand Council, and my active participation in its works and administrative duties, I have spoken of in my antecedent remarks. I avert to the fact again, and in this connection, to remind you, that it places me before you in such a position as to render, in a measure applicable to my own case, the reason for abdication advanced by my venerable predecessor, deducible from his long term of service.

My much esteemed compeer, your "Most Illustrious Inspector Lieutenant Grand Commander," Edward A. Raymond, in the event of my abdication of the presidency of this Council, is pointed out by the Constitutions as my successor. It gratifies me to reflect that such is the case. If there were no constitutional provision restricting my duty in the emergency named, and the selection of my successor were left to my own free choice, I could not make a selection more congenial to my feelings, or more

in accordance with my convictions of duty. I have known him for three times three years twice told as a "Brother of the Mystic Tie," and a possessor of "the High Degrees." His Masonic age and experience, derived from long and repeated services as a ruler in other departments of Freemasonry,¹ and the satisfaction he has given to his companions in the discharge of his administerial duties, afford an earnest that he will not be found wanting as a chief administrator in our "Ancient and Accepted Rite." I am assured that he has the requirements demanded by our Book of Constitutions, that he "can be entirely depended on, that his discretion is proof against all trials, his capacity acknowledged, and his probity untouched."

In 1859 the ambition of one man caused some trouble in this Supreme Council. Grand Commander Raymond contended that "the powers of Frederick were vested in him as Grand Commander and not in the Council as a body." He had conferred the 33d Degree upon Paul Dean, and the Supreme Council had tacitly recognized him as a member. In 1860 an extra session was held and the trouble with the Grand Commander reached the climax.

The Grand Commander refused to put certain motions. A motion was made to close the Council, to be opened at four o'clock; this he refused to put, and declared the Council closed until ten o'clock on the following morning.

At that hour the Council was opened and the minutes read, whereupon the Grand Commander declared the Council closed *sine die* (without date, indefinitely).

Some of the members (five) conferred together, and being advised by Gourgas, reopened the Council and proceeded with the business.

Upon the report of a Committee on Rules, etc., previously appointed, the Council adopted the Constitutions of 1860.

The record of this session was signed by Van Rensselaer, who was elected Lieutenant Grand Commander, and by Starkweather, Moore, Christie, Case, and Young. A preamble and resolution

¹ Brother Raymond served as Grand Master of the Grand Lodge of Massachusetts, and at the head of the Grand Chapter and the Grand Encampment of Massachusetts, and as Grand Treasurer of the General Grand Chapter, and of the Grand Encampment of the United States.



Deus Meneque Lux. Videri ab His.

From the Grand of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d and last Degree of the Ancient and Accepted Rite, for the United States of America, their Territories and Dependencies, whose Sacred Meeting is beneath the P. O., at the N. E. of the L., near the D. B., corresponding with 40° 42' 40" N. Lat., and 8° 0' 51" E. Lon.



to whom these Presents shall come, Greetings

Be it Known, That on the 17th day of the Hebrew month Shvat, Anno Mundi 5623, answering to the 7th day of February, 1863, (E. W.) by whose article, the Supreme Council of Sovereign Grand Inspectors General of the 33d and last Degree of the ANCIENT AND ACCEPTED RITE for the Northern Jurisdiction of the United States of America, sitting at Boston, was duly consolidated with the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d and last Degree of the A. and A. Rite for the United States of America, their Territories and Dependencies, sitting at New York, upon terms honorable and just alike to all parties interested therein

Be it further Known, That the following Sovereign Grand Inspectors General, in pursuance of such consolidation, comprise the Officers of the Supreme Grand Council for the United States of America, their Territories and Dependencies. They will be recognized and respected accordingly.

EDMUND B. HAYS—M. P. Sec. Gr. Commander.
EDWARD A. RAYMOND—Atty. Gen. Gr. Com.
EDMOND W. ROBINSON—1st Lieut. Gr. Com.
HOPKINS THOMPSON—2d Lieut. Gr. Com.
BENJAMIN C. LEVERIDGE—Gr. Orator.
GEORGE M. RANDALL—Gr. Minister of State.
LUCIUS B. FAIGER—Gr. Chancellor.
DANIEL SICKLES—Gr. Sec. General H. E.
ROBERT E. ROBERTS—Gr. Trans. Gen. H. E.

HENRY C. BANKS—Gr. Marshal General.
AARON F. HUGHES—Gr. Sword Bearer.
H. J. SEYMOUR—1st Gr. Master of Cer.
CHARLES T. MCLENNACHAN—2d Gr. Master of Cer.
PETER LAWSON—Gr. Ex. Introduction.
JOHN INNES—Gr. Standard Bearer.
WM. FIELD—1st Gr. Capt. of the Guard.
WILLIAM H. JARVIS—2d Gr. Capt. of the Guard.

All which is promulgated, and ordered to be transmitted to whom it may concern;

Done at the Grand East, New York City, this 25th day of the Hebrew month Adar, A. M. 5623, answering to March 1st, 1863 (E. W.)

In Testimony of all which I have hereunto set my hand, and caused the Seal of the Supreme Grand Council to be affixed.



Attest.

Daniel Sickles
Gr. Sec. Gen. H. E.



1906

UNIVERSI TERRARUM ORBIS ARCHITECTONIS PER GLORIAM INGENTIS

Deus Meumque Jus. Ordo ab Chao

From the Orient of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d and last Degree of the Ancient and Accepted Rite, for the United States of America, their Territories and Dependencies, whose Sacred Asylum is beneath the C.:C.:, at the V.:P.: of the Z.: near the B.:B.:, corresponding with 40° 42' 40" N. Lat., and 2° 0' 57" E. Lon.

TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:

Be it Known, That on the 17th day of the Hebrew month Shebat, Anno Mundi 5623, answering to the 7th day of February, 1863 (E.: V.:), by solemn articles, the Supreme Council of Sovereign Grand Inspectors General of the 33d and last Degree of the Ancient and Accepted Rite for the Northern Jurisdiction of the United States of America, sitting at Boston, was duly consolidated with the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d and last Degree of the A. and A. Rite for the United States of America, their Territories and Dependencies, sitting at New York, upon terms honorable and just alike to all parties interested therein.

Be it further Known, That the following Sovereign Grand Inspectors General, in pursuance of such consolidation, comprise the Officers of the Supreme Grand Council for the United States of America, their Territories and Dependencies. They will be recognized and respected accordingly.

III.: EDMUND B. HAYS—*M.: P.: Sov.: Gr.: Commander.*
 “ EDWARD A. RAYMOND—*Ast.: Sov.: Gr.: Com.:.*
 “ SIMON W. ROBINSON—*1st Lieut.: Gr.: Com.:.*
 “ HOPKINS THOMPSON—*2d Lieut.: Gr.: Com.:.*
 “ BENJAMIN C. LEVERIDGE—*Gr.: Orator.*
 “ GEORGE M. RANDALL—*Gr.: Minister of State.*
 “ LUCIUS R. PAIGE—*Gr.: Chancellor.*
 “ DANIEL SICKELS—*Gr.: Sec.: General H.: E.:.*
 “ ROBERT E. ROBERTS—*Gr.: Treas.: Gen.: H.: E.:.*
 “ HENRY C. BANKS—*Gr.: Marshal General.*
 “ AARON P. HUGHES—*Gr.: Sword Bearer.*
 “ H. J. SEYMOUR—*1st Gr.: Mas.: of Cer.:.*
 “ CHARLES T. McCLENACHAN—*2d Gr.: Mas.: of Cer.:.*
 “ PETER LAWSON—*Gr.: Ex.: Introducer.*
 “ JOHN INNES—*Gr.: Standard Bearer.*
 “ WM. FIELD—*1st Gr.: Capt.: of the Guard.*
 “ WILLIAM H. JARVIS—*2d Gr.: Capt.: of the Guard.*

All which is promulgated, and ordered to be transmitted to whom it may concern.

Done at the Grand East, New York City, this 8th day of the Hebrew month Adar, A.: M.: 5623, answering to March 1st, 1863 (E.: V.:).

In Testimony of all which I have hereunto set my hand, and caused the Seal of the Supreme Grand Council to be affixed.

[SEAL.]

EDMUND B. HAYS 33.:.

Attest,

M.: P.: Sov.: Gr.: Commander.

DANIEL SICKELS 33.:.

Gr.: Sec.: Gen.: H.: E.:.

[SEAL.]

1907

were adopted, deposing the Grand Commander in effect. Gourgas, Turner, Bull, and Hubbard formally approved the proceedings; Carson also did so with some qualifications.

The Grand Commander, Raymond, disregarded the action of these members in all they did after he had left the Council. Both parties published the *Proceedings* of 1860, those for the regular session being alike, Raymond's being a record of his action in conferring the 33d Degree upon Lawson, Starkweather, and Field, who, it is alleged by him, were elected in 1857. However, it is said that the records of 1857 show only the election of Starkweather.

Both of these factions continued to operate; we shall not dwell upon the details, but state that the Van Rensselaer body grew in numbers and importance. There was a large accession in 1862 of very prominent Freemasons; among these were Josiah H. Drummond, of Maine, and Benjamin Dean, of Massachusetts, both of whom subsequently became Grand Commanders; Hubbard, who had been elected Grand Commander, having positively declined to serve, Van Rensselaer was chosen. Raymond and Robinson having been summoned to attend, and failing to appear, were tried and expelled.

Notwithstanding the troubles between these two bodies, the Van Rensselaer body continued to prosper until 1867. With the exception of four bodies in the city of New York, which had been organized prior to the schism, all others continued in their allegiance to this body. In 1867 there were twenty-eight active members on the roll.

Three Supreme Councils claimed jurisdiction in 1862 over the Northern section of the United States. In April, 1862, by the records of the Raymond Council, the Cerneau body, presided over by Hays, had made overtures to that faction for a union of the two. Committees were appointed to meet for the purpose of organizing such union. January 23, 1863, it was reported to the Raymond body that there was a reasonable prospect of effecting the union, and the Committee was granted full power to act. January 19, 1863, in the Hays body, similar action ensued.

Under date of February 7, 1863, Articles of Union were agreed upon by which the two Councils were consolidated. The number of members was increased to seventeen, and each member, and

body, was required to take the oath of allegiance to the new Council when they had the same status as they respectively had under the original bodies.

Raymond, Randall, Paige, Hughes, Robinson, Lawson, Field, and McClenachan of the Raymond body; and Hays, Thompson, Sickles, Roberts, Leveridge, Seymour, Banks, Jarvis, and Innis of the Hays body, constituted the membership of the united body. We submit a copy of the "Articles of Consolidation."

April 15, 1863, Hays, having been agreed upon as Grand Commander, installed the Officers. All the members of both the former bodies were required to take the oath of fealty to the newly united Council, hence the claim, set up a few years later, that the Raymond body was merged in the Hays Council is entirely without foundation. Moreover, when a few members of the old Hays Council withdrew from the Union Council, the large majority, and the most eminent brethren, remained true in their allegiance to that body.

A change was made in the Constitution by which the active membership was increased to twenty-four, in addition to the nine officers.

The members of this united body became very active. A very large number of brethren received the 33d Degree. Many new bodies were instituted, particularly in States where the Scottish Rite had not heretofore been worked, all in the Northern Jurisdiction.

Until 1864 the tenure of office had always been *ad vitam* (during life), but at the meeting this year, amendments were passed for the triennial election of the officers and for a reduction of their number to nine.

September 11, 1865, a session was held. Communication had been resumed with the officials of the Southern Supreme Council. But the Hays Council having declared itself as possessing jurisdiction over all the United States, this body was not in a condition to ask the recognition of the Southern Supreme Council, as it had denounced as spurious all the various bodies which had originated in New York.

At this meeting charges were presented against Harry J. Seymour, who was Asst. Grand Master of Ceremonies. A Committee of his friends of the old Hays body was appointed to try

these charges. At a subsequent date the Committee reported. Seymour had been duly notified to appear, but he refused to do so, and he was expelled, as will be seen by the following reports:

SUPREME COUNCIL, 33°

NORTHERN MASONIC JURISDICTION U. S. A.

Gr.: Orient, Boston, Massachusetts.

OFFICE OF THE SECRETARY GEN.: H.: E.:

New York, 27 A.: M.:, 5631.

At a session of the Supreme Council 33° for the Northern Jurisdiction U. S., held on the 10th day of the Hebrew month Elul, Anno Heb. 5625, answering to the 11th day of September, 1865, V. E., the following action was had:

Ill.: Bro.: C. T. McClenachan, Rose+.: 33°, preferred a charge with three specifications of the violation of sundry obligations by Henry or Harry J. Seymour, Rose+.: 33°, said obligations being those of the 14°—16°—17°—18°—32° and 33° Degrees of the A.: A.: Scottish Rite, as set forth in the Ritual of the Degrees.

The charge and specifications were read in the presence of the Gr.: Commander, and the Inspectors General present.

Ill.: Bro.: Henry C. Banks, Rose+.: 33°, moved that the charge and specifications be referred to a Commission, which was carried, and the Gr.: Commander announced

Ill.: Bros.: HENRY C. BANKS, 33°.,

JOHN INNES, 33°.,

HOPKINS THOMPSON, 33°.

said Commission for the Trial.

At an adjourned session of the Supreme Council for the Northern Masonic Jurisdiction of the United States, held December 14, 1865, the Commission rendered the following report:

Ill.: Bro.: Banks, Chairman of the Commission appointed to investigate certain charges and specifications presented to this Supreme Council against Harry J. Seymour, a past officer of this Supreme Council, reported that they had carefully examined the said charges and specifications, and the proofs thereof; that the aforesaid Harry J. Seymour had been duly notified to attend the meetings of the Commission; had been served with a copy of the charges and specifications; that in all cases he had refused or neglected to pay any attention to such notices; and that your Commission have arrived at the conclusion that the charges and specifications have been fully sustained, and offer the following resolution:

Resolved, That the said Harry J. Seymour be, and he is hereby, expelled from all the rights and privileges of Masonry in every branch of the A. A. S. Scottish Rite.

Signed,

HENRY C. BANKS, 33.°,	} <i>Committee.</i>
JOHN INNES, 33.°,	
HOPKINS THOMPSON, 33.°,	

On motion the report was received, and the resolution unanimously adopted, the members voting "viva voce"¹ by roll-call, beginning with the Junior Member.

A true copy from the records,

Attest:

DANIEL SICKELS, 33.°.

[GREAT SEAL.]

Gr. : Sec. : Gen. : H. E.

A Committee was appointed to take into consideration the propriety of resuming the old name, namely: the Supreme Council of the Northern Jurisdiction of the United States of America "in lieu of the one at present adopted." Also it was resolved "that the Grand Commander appoint one or more delegates to repair to Charleston, South Carolina, at the meeting of the Southern Supreme Council." The report of the Committee was unanimously adopted in favor of resuming the old name of the "Supreme Council of the Northern Jurisdiction of the United States." Thus it appears that this Supreme Council, composed of the most distinguished Freemasons among the old members of the two Councils, fully recognized the Supreme Council of the Southern Jurisdiction.

Brothers Paige and McClenachan had visited the Council at Charleston and an oral report was made by them to the Supreme Council, December 14, 1865, but it does not appear on that record. Hays resigned his office of Grand Commander, and Robinson was elected. It is generally inferred that the Southern Supreme Council did not agree that they would enter into recognition with a Council whose chief officer was not considered a regular member of the Scottish Rite, and had denied the regularity of the Union, and that Raymond being dead, Robinson was his successor. As above shown, the election of Robinson followed, so that both by election and succession his title was perfect. The record says: "A majority of all the officers and active members of the Supreme Council were present." Lucius R.

¹ The living voice, word of mouth.

Paige was appointed to visit the Southern Supreme Council at their meeting held on April 16, 1866.

At the meeting of the Council held in New York, June 5, 1866, in the address of Robinson, Grand Commander, he stated that the Raymond Council was forced into the union with the Hays Council for self-preservation, and referred to the brethren the question of securing friendly relations with the Southern Supreme Council.

At the Southern Supreme Council meeting, held April 6, 1866, the Grand Commander entered at some length upon the occurrences in the Northern Jurisdiction. The matter was placed in the hands of a Committee, whose report was in accord with the views of the Grand Commander.

The report of the Committee was to the following effect, namely, that Robinson had been duly appointed Lieutenant Grand Commander by Raymond before the deposition of the latter; and hence if Raymond had been legally deposed, Robinson, on his deposition, would naturally succeed him as Grand Commander, and if Raymond had not been legally deposed, still Robinson, now that Raymond was dead, would be his legitimate successor. The report added that the only legitimate members of the Council at the time, after the death of Hubbard, were Moore, Case, Young, and Starkweather, that both of the factions had acted in a manner that was illegal and neither of them could be recognized.

This decision of the Committee did not find general acceptance and was challenged on the ground that the assumption that the Northern Supreme Council could have only nine members was an error in point of law. Whether this assumption by the Committee was or was not an error is a matter of no moment at this time, as it is generally admitted that the Northern Supreme Council had the right to increase at pleasure the number of its active members.

The Northern Supreme Council, upon a summons from the Grand Commander, Robinson, met in Boston, December 11, 1866. Moore, Case, Starkweather, and Young, although included in the summons, did not appear, and Robinson declared their seats vacant. Thereupon, being himself the only surviving member of the original group, he then proceeded to fill the vacancies according to the provisions of the Constitutions of 1786. There were then present twelve of the active and ten of the honorary

members of the United Council. The Grand Commander said that he was acting "with the unanimous consent of every member of that Council."

The legal effect of these proceedings was a reorganization of the United Council, just as if the officers and members had elected themselves again. In form, no doubt, there was a breaking up or dissolution of the United Council, and the organization of a new Council from the old materials, but the substance was as stated above. All members had the same status, no new oath was required, everyone was recognized as Grand Inspector General, all the acts of the United Council were confirmed, and its actions of every kind recognized as still in full force. In every way the proceedings were nothing more or less than a formal reorganization of an existing body in deference to the requirements of the Southern Supreme Council.

But although the action of the Committee was intended to meet the wishes of the Southern Supreme Council, it did not satisfy the latter body, which desired to effect a perfect union, and had hoped to see the five members whom it had decided to be active members coöperating in the action to be taken. The position of the New York Council was therefore still in doubt. In December, 1866, it published a full report of its proceedings; and it had already adopted a resolution, with a view to securing a union with the Boston Council, which was a copy of the one previously adopted with the same view to union, by the Boston body.

The Committees appointed from both Councils were as follows:

Boston Council, Evans, of New York, Woodbury, of Massachusetts, Drummond, of Maine, Ely, of Ohio, Foss, of Illinois, Harmon G. Reynolds, of Illinois, an Honorary Member, and later, Gardner, of Massachusetts.

New York Council, Lewis Paige, McClenachan, and Sickles, of New York, Paige, of Massachusetts, Palmer, of Wisconsin, and Barrett, of New Hampshire.

These two Committees met in May, 1867, a short time before the annual session of the Boston Council. There was considerable discussion as to the details of the Union, although the general terms were soon settled. Local interests as well as personal considerations created such difficulties that at one moment it seemed

as if the negotiations would have to be broken off. Indeed so hopeless was the outlook that several members left their seats, prepared to quit the room.

Then, to quote Drummond's account, "a brother¹ invited all to 'break bread together,' and insisted that all should accept the invitation." Before they returned to the Committee-room everything had been satisfactorily arranged.

The report was signed by all the members of the two Committees, and adopted by the unanimous vote of each body, and the approval of the honorary members. The two Councils met as equals, and all their previous actions were held to be valid, "except expulsions on account of former differences," which were rescinded. Each Council consisted of twenty-eight active members, the New York Council consenting to the admission of Charles Levi Woodbury, of Massachusetts, "in recognition of his services in bringing about the Union."

The two bodies by a concurrent vote met as one Council. The two Grand Commanders, Killian H. Van Rensselaer, of the New York, and John L. Lewis, of the Boston Council, then conducted Josiah H. Drummond, the Grand Commander-Elect of the united body to the altar, and administered to him the Oath of Fealty in the presence of the members of the Supreme Council. In his turn the Grand Commander administered the oath to all the members present. Other officers were then elected and installed, and a Constitution was adopted, and the Northern Supreme Council was fully organized.

Harmony prevailed in the Northern Jurisdiction until 1872. In that year H. J. Seymour, who had been expelled in 1865, put forward a claim that Hays, when Grand Commander of the "rump Council" of the Cerneauites, had given him a Patent empowering him to create 33d Degree Masons and to institute a Supreme Council. He had previously, however, authorized an application to Grand Commander Drummond to be reinstated in all his rights as a member of the Supreme Council, on condition of his surrendering all his papers to the Supreme Council. After the rejection of this application Seymour² began active

¹ Samuel C. Lawrence, of Medford, Mass.

² The Charges against Seymour are explained on p. 63 of Brother Albert Pike's "Cerneauism," 1885, which also contains much valuable information regarding the several Councils, regular and spurious.

work. The success of his efforts, limited as it was, encouraged others who had been members of the old Hays Council, before the Union with the Northern Council, to start an organization, styled "Cerneau Supreme Council revived."

These men, Hopkins Thompson, Robert Folger and others, had been members of the United Council reorganized in 1867 and had remained therein till 1881. They now set up the claim that in December, 1866, the Union Council was given up, and that all the members were released from their allegiance to it. They did not deny that they had taken the Oath of Fealty to the reorganized United Council, and had been loyal members for fourteen years, but they pleaded that their conduct arose from their ignorance of the proceedings of the Council in 1866, and therefore they claimed to be a revival of the old Hays Council. As such they claimed also jurisdiction over the Southern Territory, a claim which Thompson and Folger and others had unanimously surrendered in 1867. They denied also the loyalty of the Southern Supreme Council, which is everywhere accepted as the "Mother Council of the World," and the source from which came the 33d and last Degree. These efforts were in vain. No regular Supreme Council has ever been acknowledged as either the Cerneau Supreme Council revived or the Seymour association.¹

The dates when the several Supreme Councils came into existence are here listed with the source of their authority when this did not come directly from the Southern Supreme Council. This list is taken from the genealogical tree published in the *New Age*, January, 1907.

Southern Supreme Council.....	1801
Port-au-Prince.....	1802
France.....	1804
Italy-Milan, by France.....	1805
Naples, by Italy-Milan.....	1809

¹ Bro. Pike's Book, "Cerneauism," is very useful for the account of the influence and its results of the Southern Supreme Council upon the establishment of the Northern Supreme Council. A report on Joseph Cerneau, prepared by the Supreme Council for France, has been published, 1886, by the Supreme Council of the Southern Masonic Jurisdiction in the original French and in an English translation "A History of the Spurious Supreme Councils in the Northern Jurisdiction," by William Sewall Gardiner, P.G.M., Massachusetts, and P.G.M., Knights Templar of the United States, first published in the *Freemasons Monthly Magazine*, 1863 and 1864, was reissued by the Supreme Council of the Southern Jurisdiction in 1884. Carson's "History of the Peckham Supreme Council," published at Cincinnati in 1884, is also most helpful.

Spain, by France.....	1811
Northern Supreme Council.....	1813
Jamaica.....	1815
Belgium, by France.....	1817
Ireland.....	1824
Brazil, by Belgium.....	1829
Peru.....	1830
New Grenada (U. S. of Colombia).....	1833
Hayti, by France.....	1836
Portugal, by Brazil.....	1842
England and Wales, by Northern Supreme Council.....	1845
Scotland, by France.....	1846
Uruguay, by Brazil.....	1856
Equador, by Peru.....	1857
Argentine, by Uruguay.....	1858
Colon.....	1859
Mexico.....	1860
Palermo, by Italy-Milan.....	1861
Turkey, by Italy-Milan.....	1861
Dominican Republic, by Colon.....	1861
Turin, by Italy-Milan.....	1862
Florence, by Italy-Milan.....	1864
Venezuela.....	1865
Chile, by England and Wales.....	1870
Paraguay, by Brazil.....	1870
Hungary, by France.....	1871
Central America, by New Granada.....	1871
Greece, by Scotland.....	1872
Switzerland, by France.....	1873
Canada, by England and Wales.....	1874
Rome, by Turin.....	1875
Egypt, by Turin.....	1878
Tunis, by Turin.....	1880

Some of the foregoing Councils have ceased to exist. At the International Conference held by the Supreme Councils of the Ancient and Accepted Scottish Rite, at Washington, District of Columbia, convened on October 7, 1912, we find twenty-nine Councils recognized in the official *Proceedings* as regular and of these twenty-six were represented at the meeting. The Councils listed as regular were:

Argentine Republic	Canada
Belgium	Central America
Brazil	Chile

Colon (for Cuba)	Paraguay
Colombia, United States of	Peru
Dominican Republic	Portugal
Equador	Scotland
Egypt	Serbia
England	Southern Jurisdiction, U.S.A.
France	Spain
Greece	Switzerland
Ireland	Turkey
Italy	Uruguay
Mexico	Venezuela
Northern Jurisdiction, U.S.A.	

Since the above lists of legitimate Supreme Councils were first published, there have been added the Supreme Council of the Netherlands, organized 1912 by the Supreme Council of Belgium, and the Supreme Council of Serbia, organized in the same year by the Supreme Council of Greece.

Subordinate Bodies in Southern Jurisdiction

ALABAMA

CONSISTORIES

ALABAMA, No. 1, at Birmingham. Charter granted, December 27, 1900.
MOBILE, No. 2, at Mobile. Charter granted, April 6, 1906.
HOLBROOK, No. 3, at Montgomery. Charter granted, October 20, 1917.

COUNCILS OF KADOSH

BIRMINGHAM, No. 1, at Birmingham. Charter granted, September 21, 1899.
MOBILE, No. 2, at Mobile. Charter granted, April 29, 1905.
MITCHELL, No. 3, at Montgomery. Charter granted, October 22, 1915.

CHAPTERS OF ROSE CROIX

HERMES, No. 1, at Montgomery. Charter granted, L. T.¹
BIRMINGHAM, No. 2, at Birmingham. Charter granted, October 20, 1899.
MOBILE, No. 3, at Mobile. Charter granted, May 21, 1903.

LODGES OF PERFECTION

ALABAMA, No. 1, at Montgomery. Charter granted, April 13, 1874.
BIRMINGHAM, No. 2, at Birmingham. Charter granted, October 20, 1897.
MOBILE, No. 3, at Mobile. Charter granted, May 14, 1901.

¹ L. T. means "Letters Temporary," referring to the authority issued by a Deputy of the Rite prior to the meeting of the Supreme Council granting the Charter.

ALASKA

CONSISTORY

ALASKA, No. 1, at Juneau. Charter granted, October 22, 1915.

COUNCIL OF KADOSH

ALASKA, No. 1, at Juneau. Charter granted, October 22, 1915.

CHAPTER OF ROSE CROIX

ALASKA, No. 1, at Juneau. Charter granted, October 23, 1915.

LODGE OF PERFECTION

ALASKA, No. 1, at Juneau. Charter granted, October 16, 1911.

ARIZONA

CONSISTORY

ARIZONA, No. 1, at Tucson. Charter granted, October 20, 1909.

COUNCIL OF KADOSH

SANTA CRUZ, No. 1, at Tucson. Charter granted, October 20, 1909.

CHAPTER OF ROSE CROIX

SANTA CATALINA, No. 1, at Tucson. Charter granted, October 23, 1907.

LODGE OF PERFECTION

SANTA RITA, No. 1, at Tucson. Charter granted, April 25, 1883.

ARKANSAS

CONSISTORY

ARKANSAS, No. 1, at Little Rock. Charter granted, October 10, 1892.

COUNCIL OF KADOSH

GODFREY DE ST. OMAR, No. 1, at Little Rock. Charter granted, September 10, 1891.

CHAPTER OF ROSE CROIX

EXCELSIOR, No. 1, at Little Rock. Charter granted, September 10, 1891.

LODGE OF PERFECTION

ACACIA, No. 1, at Little Rock. Charter granted, September 10, 1891.

ARMY ¹

CONSISTORY

ARMY, No. 1, at Fort Leavenworth, Kansas. Charter granted, October 20, 1909.

COUNCIL OF KADOSH

ARMY, No. 1, at Fort Leavenworth, Kansas. Charter granted, October 20, 1909.

CHAPTER OF ROSE CROIX

ARMY, No. 1, at Fort Leavenworth, Kansas. Charter granted, October 20, 1909.

LODGE OF PERFECTION

ARMY, No. 1, at Fort Leavenworth, Kansas. Charter granted, October 23, 1890.

SOUTH CALIFORNIA

CONSISTORIES

LOS ANGELES, No. 3, at Los Angeles. Charter granted, October 22, 1888.

PASADENA, No. 4, at Pasadena. Charter granted, October 20, 1889.

SAN DIEGO, No. 6, at San Diego. Charter granted, October 18, 1905.

COUNCILS OF KADOSH

HUGUES DE PAYENS, No. 3, at Los Angeles. Charter granted, January 7, 1886.

TEMPLE, No. 4, at Pasadena. Charter granted, October 20, 1897.

SAN DIEGO, No. 6, at San Diego. Charter granted, October 20, 1903.

CHAPTERS OF ROSE CROIX

ROBERT BRUCE, No. 3, at Los Angeles. Charter granted, January 13, 1886.

TEMPLE, No. 4, at Pasadena. Charter granted, October 20, 1897.

CONSTANS, No. 5, at San Diego. Charter granted, October 25, 1901.

LODGES OF PERFECTION

KING SOLOMON, No. 3, at Los Angeles. Charter granted, January 3, 1886.

TEMPLE, No. 7, at Pasadena. Charter granted, October 20, 1897.

CONSTANS, No. 8, at San Diego. Charter granted, May 13, 1887.

¹ Up to 1909 the Southern Supreme Council had exclusive jurisdiction over the Army and Navy of the United States so far as the Scottish Rite was concerned. At that session, 1909, the Southern Supreme Council waived the exclusive authority and agreed to concurrent jurisdiction. Under exclusive jurisdiction the Scottish Rite bodies at Fort Leavenworth were instituted. At the session of 1919 the Supreme Council of the Southern Jurisdiction transferred the Army Bodies at Fort Leavenworth to the jurisdiction of Kansas and they became a part of that State's constituency. At one time the Southern Jurisdiction had an Active Member of the Supreme Council accredited to the Army.

NORTH CALIFORNIA

CONSISTORIES

SAN FRANCISCO, No. 1, at San Francisco. Charter granted, June 30, 1897.
OAKLAND, No. 2, at Oakland. Charter granted, October 27, 1897.
CALIFORNIA, No. 5, at San Francisco. Charter granted, August 18, 1903.
SACRAMENTO, No. 7, at Sacramento. Charter granted, March 17, 1905.
FRESNO, No. 8, at Fresno. Charter granted, June 21, 1911.
SAN JOSE, No. 9, at San Jose. Charter granted, October 24, 1914.

COUNCILS OF KADOSH

SAN FRANCISCO, No. 1, at San Francisco. Charter granted, September 17, 1868.
DE MOLAY, No. 2, at Oakland. Charter granted, October 12, 1883.
SACRAMENTO, No. 5, at Sacramento. Charter granted, October 25, 1901.
CALIFORNIA, No. 7, at San Francisco. Charter granted, July 8, 1903.
FRESNO, No. 8, at Fresno. Charter granted, May 22, 1909.
W. FRANK PIERCE, No. 9, at Stockton. Charter granted, April 1, 1911.
SAN JOSE, No. 10, at San Jose. Charter granted, December 24, 1913.
SANTA ROSA, No. 11, at Santa Rosa. Charter granted, August 22, 1916.

CHAPTERS OF ROSE CROIX

SAN FRANCISCO, No. 1, at San Francisco. Charter granted, July 13, 1868.
GETHESEMANE, No. 2, at Oakland. Charter granted, October 12, 1883.
PALESTINE, No. 6, at Sacramento. Charter granted, October 25, 1901.
CALIFORNIA, No. 7, at San Francisco. Charter granted, February 10, 1903.
FRESNO, No. 8, at Fresno. Charter granted, October 18, 1905.
ALBERT PIKE, No. 9, at Stockton. Charter granted, January 31, 1906.
SAN JOSE, No. 10, at San Jose. Charter granted, October 24, 1913.
ST. JOHNS, No. 11, at Santa Rosa. Charter granted, June 3, 1911.

LODGES OF PERFECTION

SAN FRANCISCO, No. 1, at San Francisco. Charter granted, June 15, 1868.
OAKLAND, No. 2, at Oakland. Charter granted, October 1, 1883.
ISAAC DAVIS, No. 4, at Sacramento. Charter granted, April 3, 1895.
PACIFIC, No. 5, at Marysville. Charter granted, September 21, 1871.
FRESNO, No. 6, at Fresno. Charter granted, December 9, 1895.
CALIFORNIA, No. 10, at San Francisco. Charter granted, October 1, 1902.
SANTA ROSA, No. 11, at Santa Rosa. Charter granted, January 28, 1904.
STOCKTON, No. 12, at Stockton. Charter granted, May 19, 1904.
SAN JOSE, No. 13, at San Jose. Charter granted, February 17, 1912.

CANAL ZONE

CONSISTORY

PANAMA, No. 1, at Cristobal. Charter granted, October 22, 1915.

COUNCIL OF KADOSH

PANAMA, No. 1, at Cristobal. Charter granted, October 22, 1915.

CHAPTER OF ROSE CROIX

PANAMA, No. 1, at Cristobal. Charter granted, October 22, 1915.

LODGE OF PERFECTION

PANAMA CANAL, No. 1, at Cristobal. Charter granted, October 22, 1915.

CHINA

CONSISTORIES

ORIENT, No. 1, at Shanghai. Charter granted, September 19, 1901.

MING TE, No. 4, at Peking. Charter granted, October 20, 1917.

COUNCILS OF KADOSH

CATHAY, No. 2, at Shanghai. Charter granted, September 19, 1901.

HON TE, No. 3, at Peking. Charter granted, October 20, 1917.

CHAPTERS OF ROSE CROIX

SHANGHAI, No. 3, at Shanghai. Charter granted, September 19, 1901.

TUNG TE, No. 4, at Peking. Charter granted, October 20, 1917.

LODGES OF PERFECTION

YANGSTE, No. 3, at Shanghai. Charter granted, September 19, 1901.

MING TE, No. 4, at Peking. Charter granted, October 20, 1917.

COLORADO

CONSISTORIES

COLORADO, No. 1, at Denver. Charter granted, October 17, 1888.

ROCKY MOUNTAIN, No. 2, at Denver. Charter granted, L. T.

COUNCILS OF KADOSH

DENVER, No. 1, at Denver. Charter granted, September 3, 1888.

PIKE'S PEAK, No. 2, at Denver. Charter granted, L. T.

CHAPTERS OF ROSE CROIX

MACKEY, No. 1, at Denver. Charter granted, April 11, 1878.
SANGRE DE CHRISTO, No. 2, at Denver. Charter granted, L. T.

LODGES OF PERFECTION

DELTA, No. 1, at Denver. Charter granted, January 26, 1877.
CENTENNIAL, No. 2, at Denver. Charter granted, L. T.

DISTRICT OF COLUMBIA

CONSISTORY

ALBERT PIKE, No. 1, at Washington. Charter granted, January 12, 1876.

COUNCIL OF KADOSH

ROBERT DE BRUCE, No. 1 at Washington. Charter granted, January 29, 1874.

CHAPTER OF ROSE CROIX

EVANGELIST, No. 1, at Washington. Charter granted, December 7, 1871.

LODGE OF PERFECTION

MITHRAS, No. 1, at Washington. Charter granted, December 30, 1870.

FLORIDA

CONSISTORIES

TAMPA, No. 1, at Tampa. Charter granted, October 24, 1901.
FLORIDA, No. 2, at Jacksonville. Charter granted, October 25, 1901.
PENSACOLA, No. 3, at Pensacola. Charter granted, October 16, 1911.
KEY WEST, No. 4, at Key West. Charter granted, May 11, 1908.
MIAMI, No. 5, at Miami. Charter granted, L. T.

COUNCILS OF KADOSH

BRUCE, No. 1, at Tampa. Charter granted, October 24, 1901.
MCLEAN, No. 2, at Jacksonville. Charter granted, October 25, 1901.
ALPHA, No. 3, at Key West. Charter granted, May 11, 1908.
ESCAMBIA, No. 4, at Pensacola. Charter granted, October 16, 1911.
NOPIA, No. 5, at Miami. Charter granted, L. T.

CHAPTERS OF ROSE CROIX

MCLEAN, No. 1, at Tampa. Charter granted, October 20, 1899.
JACKSONVILLE, No. 2, at Jacksonville. Charter granted, October 25, 1901.
SOUTHERN CROSS, No. 3, at Key West. Charter granted, L. T.
TARSHATHO, No. 4, at Pensacola. Charter granted, October 16, 1911.
ACACIA, No. 5, at Miami. Charter granted, L. T.

SCOTTISH RITE IN THE UNITED STATES

1923

LODGES OF PERFECTION

PONCE DE LEON, No. 3, at Ocala. Charter granted, October 19, 1892.
ORIENT, No. 4, at Jacksonville. Charter granted, October 20, 1893.
ACME, No. 5, at Plant City. Charter granted, October 20, 1899.
TAU, No. 7, at Tampa. Charter granted, October 20, 1901.
OMAR, No. 8, at Pensacola. Charter granted, February 25, 1903.
PALM, No. 10, at Key West. Charter granted, May 11, 1908.
MITHRAS, No. 11, at Miami. Charter granted, December 4, 1916.
VENUS, No. 12, at Lake Worth. Charter granted, L. T.

GEORGIA

CONSISTORIES

RICHARD JOSEPH NUNN, No. 1, at Savannah. Charter granted, October 23, 1890.
ATLANTA, No. 2, at Atlanta. Charter granted, October 24, 1909.
MACON, No. 3, at Macon. Charter granted, October 22, 1919.

COUNCILS OF KADOSH

GETHSEMANE, No. 1, at Savannah. Charter granted, October 23, 1890.
BIINNH, No. 2, at Atlanta. Charter granted, October 27, 1907.
MARSHALL A. WEIR, No. 3, at Macon. Charter granted, L. T.

CHAPTERS OF ROSE CROIX

TEMPLE, No. 1, at Savannah. Charter granted, October 18, 1888.
WHITE EAGLE, No. 2, at Atlanta. Charter granted, June 17, 1882.
KADMIEL, No. 3, at Macon. Charter granted, March 8, 1917.

LODGES OF PERFECTION

ALPHA, No. 1, at Savannah. Charter granted, October 17, 1888.
EMETH, No. 2, at Albany. Charter granted, L. T.
ZERBAL, No. 3, at Macon. Charter granted, May 3, 1882.
HERMES, No. 4, at Atlanta. Charter granted, June 17, 1872.
ENOCH, No. 5, at Augusta. Charter granted, October 20, 1917.

HAWAII

CONSISTORY

HONOLULU, No. 1, at Honolulu. Charter granted, November 18, 1901.

COUNCILS OF KADOSH

HONOLULU, No. 1, at Honolulu. Charter granted, July 12, 1875.
WAIANUENUE, No. 2, at Hilo. Charter granted, October 24, 1901.
PACIFIC, No. 3, at Kahului. Charter granted, October 22, 1907.

CHAPTERS OF ROSE CROIX

HONOLULU, No. 1, at Honolulu. Charter granted, October 20, 1874.
LEHUA, No. 2, at Hilo. Charter granted, October 24, 1901.
HALENKALA, No. 3, at Kahului. Charter granted, October 22, 1907.

LODGES OF PERFECTION

HONOLULU, No. 1, at Honolulu. Charter granted, October 20, 1874.
KALANI, No. 2, at Hilo. Charter granted, October 24, 1901.
IAO, No. 3, at Kahului. Charter granted, September 17, 1901.

IDAHO

CONSISTORIES

LEWISTON, No. 1, at Lewiston. Charter granted, June 27, 1899.
BOISE, No. 2, at Boise. Charter granted, October 23, 1908.
IDAHO, No. 3, at Coeur d'Alene. Charter granted, July 23, 1906.

COUNCILS OF KADOSH

LEWISTON, No. 1, at Lewiston. Charter granted, April 29, 1899.
ROBERT DE BRUCE, No. 2, at Coeur d'Alene. Charter granted, April 12, 1906.
BOISE, No. 3, at Boise. Charter granted, October 23, 1908.

CHAPTERS OF ROSE CROIX

LEWISTON, No. 1, at Lewiston. Charter granted, January 18, 1898.
ALBERT PIKE, No. 2, at Coeur d'Alene. Charter granted, July 27, 1901.
PELICAN, No. 3, at Boise. Charter granted, October 23, 1908.

LODGES OF PERFECTION

LEWISTON, No. 1, at Lewiston. Charter granted, June 15, 1895.
UNITY, No. 2, at Coeur d'Alene. Charter granted, December 31, 1901.
ALBERT PIKE, No. 3, at Boise. Charter granted, October 23, 1908.

IOWA

CONSISTORIES

DE MOLAY, No. 1, at Clinton. Charter granted, March 6, 1877.
IOWA, No. 2, at Cedar Rapids. Charter granted, January 18, 1886.
DES MOINES, No. 3, at Des Moines. Charter granted, April 5, 1892.
ZAREPHATH, No. 4, at Davenport. Charter granted, December 14, 1866.
T. S. PARRIN, No. 5, at Sioux City. Charter granted, October 27, 1907.

COUNCILS OF KADOSH

HUGH DES PAYNES, No. 1, at Clinton. Charter granted, July 21, 1870.
ST. ANDREW'S, No. 2, at Cedar Rapids. Charter granted, January 16, 1886.

SCOTTISH RITE IN THE UNITED STATES

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CYRUS, No. 3, at Des Moines. Charter granted, October 19, 1892.
COEUR DE LEON, No. 4, at Davenport. Charter granted, October 24, 1895.
TYRE, No. 5, at Sioux City. Charter granted, October 27, 1907.

CHAPTERS OF ROSE CROIX

DELPHIC, No. 1, at Clinton. Charter granted, July 21, 1870.
BRUCE, No. 2, at Cedar Rapids. Charter granted, November 18, 1884.
EMMANUEL, No. 3, at Des Moines. Charter granted, February 4, 1892.
ST. JOHN'S, No. 4, at Davenport. Charter granted, May 1, 1895.
BOAZ, No. 5, at Sioux City. Charter granted, October 27, 1907.

LODGES OF PERFECTION

IOWA, No. 1, at Clinton. Charter granted, May 12, 1869.
KILWINNING, No. 2, at Cedar Rapids. Charter granted, November 18, 1884.
TABERNACLE, No. 3, at Des Moines. Charter granted, February 3, 1892.
ADONIRAM, No. 4, at Davenport. Charter granted, November 5, 1894.
ATHENS, No. 5, at Sioux City. Charter granted, October 27, 1907.

JAPAN

CONSISTORY

GRAND, No. 1, at Yokohama. Charter granted, March 15, 1886.

COUNCIL OF KADOSH

DES PAYENS, No. 1, at Yokohama. Charter granted, March 15, 1886.

CHAPTERS OF ROSE CROIX

DAI NIPPON, No. 1, at Yokohama. Charter granted, February 17, 1883.
KOBE, No. 2, at Kobe. Charter granted, December 2, 1887.

LODGES OF PERFECTION

DAI NIPPON, No. 1, at Yokohama. Charter granted, February 17, 1883.
KOBE, No. 2, at Kobe. Charter granted, December 2, 1887.

KANSAS¹

CONSISTORIES

TOPEKA, No. 1, at Topeka. Charter granted, April 23, 1892.
WICHITA, No. 2, at Wichita. Charter granted, December 28, 1887.
SALINA, No. 3, at Salina. Charter granted, January 14, 1889.
FORT SCOTT, No. 4, at Fort Scott. Charter granted, April 21, 1898.
CASWELL, No. 5, at Kansas City. Charter granted, February 26, 1901.
LAWRENCE, No. 6, at Lawrence. Charter granted, November 29, 1909.

¹ See the footnote to "Army" on a preceding page in this section for reference to the Scottish Rite bodies at Fort Leavenworth, Kansas.

COUNCILS OF KADOSH

WILLIAM DE LA MORE, No. 1, at Lawrence. Charter granted, December 12, 1883.

GODFREY DE ST. OMAR, No. 2, at Topeka. Charter granted, February 13, 1884.

ROBERT DE BRUCE, No. 4, at Fort Scott. Charter granted, June 20, 1885.

WICHITA, No. 5, at Wichita. Charter granted, November 17, 1887.

SALINA, No. 6, at Salina. Charter granted, January 24, 1889.

JOHN H. BROWN, No. 7, at Kansas City. Charter granted, January 16, 1901.

CHAPTERS OF ROSE CROIX

UNITY, No. 1, at Topeka. Charter granted, February 17, 1881.

EQUALITY, No. 2, at Lawrence. Charter granted, April 6, 1883.

MACKEY, No. 4, at Fort Scott. Charter granted, August 9, 1884.

WICHITA, No. 5, at Wichita. Charter granted, November 17, 1887.

SALINA, No. 6, at Salina. Charter granted, January 24, 1889.

VICTORY, No. 7, at Kansas City. Charter granted, May 10, 1899.

LODGES OF PERFECTION

SALINA, No. 2, at Salina. Charter granted, September 13, 1876.

ORIENTAL, No. 3, at Topeka. Charter granted, February 1, 1879.

ZERBAL, No. 5, at Lawrence. Charter granted, March 2, 1881.

JOABERT, No. 6, at Fort Scott. Charter granted, April 20, 1881.

ELMO, No. 9, at Wichita. Charter granted, June 27, 1887.

LAFAYETTE, No. 10, at Kansas City. Charter granted, October 31, 1898.

KENTUCKY

CONSISTORIES

GRAND, No. 1, at Louisville. Charter granted, August 8, 1852.

INDRA, No. 2, at Covington. Charter granted, October 16, 1911.

COUNCILS OF KADOSH

KILWINNING, No. 1, at Louisville. Charter granted, August 8, 1852.

FRED WEBBER, No. 2, at Covington. Charter granted, October 16, 1911

CHAPTERS OF ROSE CROIX

PELICAN, No. 1, at Louisville. Charter granted, August 8, 1852.

KHESVAN, No. 2, at Covington. Charter granted, November 29, 1877.

LODGES OF PERFECTION

UNION, No. 1, at Louisville. Charter granted, August 8, 1852.

DELTA, No. 2, at Covington. Charter granted, November 29, 1877.

LOUISIANA

CONSISTORIES

GRAND, No. 1, at New Orleans. Charter granted, August 8, 1852.

SHREVEPORT, No. 2, at Shreveport. Charter granted, November 21, 1913.

COUNCILS OF KADOSH

EAGLE, No. 6, at New Orleans. Charter granted, June 19, 1813.

CERVANTES, No. 7, at New Orleans.

CADDO, No. 8, at Shreveport. Charter granted, October 21, 1913.

CHAPTERS OF ROSE CROIX

CERVANTES, No. 4, at New Orleans. Charter granted, 1887.

PELICAN, No. 11, at New Orleans. Charter granted, June 19, 1813.

EUREKA, No. 12, at Shreveport. Charter granted, October 21, 1913.

LODGES OF PERFECTION

ALBERT PIKE, No. 1, at New Orleans. Charter granted, June 19, 1813.

CERVANTES, No. 4, at New Orleans. Charter granted, 1887.

L. C. ALLEN, No. 8, at Shreveport. Charter granted, October 21, 1913.

MARYLAND

CONSISTORY

CHESAPEAKE, No. 1, at Baltimore. Charter granted, May 15, 1885

COUNCIL OF KADOSH

MARYLAND, No. 1, at Baltimore. Charter granted, December 9, 1882.

CHAPTERS OF ROSE CROIX

MEREDITH, No. 1, at Baltimore. Charter granted, December 9, 1882.

KEDRON, No. 3, at Cumberland. Charter granted, April 14, 1902.

LODGES OF PERFECTION

ALBERT PIKE, No. 1, at Baltimore. Charter granted, August 9, 1881.

MEREDITH, No. 3, at Cumberland. Charter granted, November 5, 1899.

MINNESOTA

CONSISTORIES

MINNESOTA, No. 1, at St. Paul. Charter granted, April 23, 1873.

MINNEAPOLIS, No. 2, at Minneapolis. Charter granted, February 27, 1880.

DULUTH, No. 3, at Duluth. Charter granted, October 23, 1890.

WINONA, No. 4, at Winona. Charter granted, May 26, 1900.

COUNCILS OF KADOSH

DE MOLAI, No. 1, at St. Paul. Charter granted, April, 1875.

ALFRED ELISHA AMES, No. 2, at Minneapolis. Charter granted, January 28, 1880.

ZENITH COUNCIL, No. 3, at Duluth. Charter granted, June 23, 1890.

WINONA, No. 4, at Winona. Charter granted, February 18, 1899.

CHAPTERS OF ROSE CROIX

ST. PAUL, No. 1, at St. Paul. Charter granted, June 3, 1869.

ST. PAUL DE VINCENT, No. 2, at Minneapolis. Charter granted, December 13, 1873.

A. T. C. PIERSON, No. 4, at Duluth. Charter granted, January 22, 1890.

WINONA, No. 5, at Winona. Charter granted, February 18, 1899.

LODGES OF PERFECTION

CARMEL, No. 1, at St. Paul. Charter granted, April 21, 1873.

EXCELSIOR, No. 2, at Minneapolis. Charter granted, June 23, 1873.

NORTH STAR, No. 6, at Duluth. Charter granted, February 7, 1889.

WINONA, No. 7, at Winona. Charter granted, February, 19, 1898.

IRON RANGE, No. 8, at Hibbing. Charter granted, October 20, 1909.

MISSISSIPPI

CONSISTORIES

MISSISSIPPI, No. 1, at Meridian. Charter granted, October 27, 1897.

GULFPORT, No. 2, at Gulfport. Charter granted, October 24, 1913.

ALBERT PIKE, No. 3, at Jackson. Charter granted, October 24, 1913.

COUNCILS OF KADOSH

MISSISSIPPI, No. 1, at Meridian. Charter granted, October 20, 1897.

JACQUES DE MOLAI, No. 2, at Gulfport. Charter granted, October 24, 1913.

PEARL, No. 3, at Jackson. Charter granted, October 24, 1913.

CHAPTERS OF ROSE CROIX

MISSISSIPPI, No. 1, at Meridian. Charter granted, October 20, 1897.

FREDERIC SPEED, No. 2, at Gulfport. Charter granted, October 18, 1911.

CAPITAL CITY, No. 3, at Jackson. Charter granted, October 24, 1913.

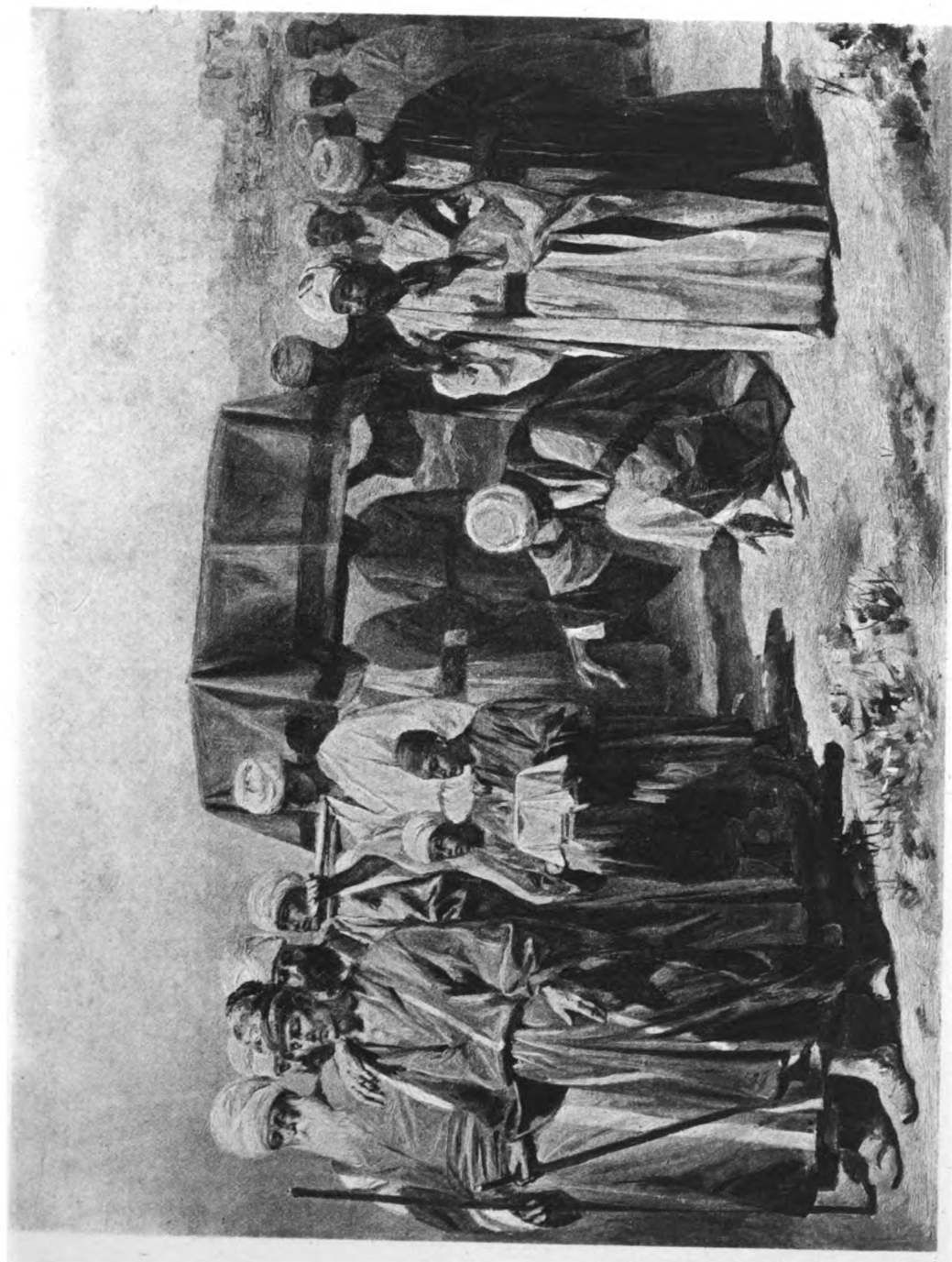
LODGES OF PERFECTION

MERIDIAN, No. 1, at Meridian. Charter granted, October 20, 1897.

KHAIRUM, No. 2, at Gulfport. Charter granted, October 16, 1911.

JACKSON, No. 3, at Jackson. Charter granted, October 24, 1913.

DELTA, No. 4, at Greenville. Charter granted, May 26, 1919.



MISSOURI

CONSISTORIES

- MISSOURI, No. 1, at St. Louis. Charter granted, October 24, 1884.
WESTERN MISSOURI, No. 2, at Kansas City. Charter granted, September 22, 1890.
JOPLIN, No. 3, at Joplin. Charter granted, May 4, 1904.
ST. JOSEPH, No. 4, at St. Joseph. Charter granted, November 8, 1906.

COUNCILS OF KADOSH

- MISSOURI, No. 1, at St. Louis. Charter granted, May 24, 1884.
DE MOLAI, No. 2, at Kansas City. Charter granted, March 8, 1890.
JOPLIN, No. 3, at Joplin. Charter granted, December 10, 1903.
ALBERT PIKE, No. 4, at St. Joseph. Charter granted, November 22, 1905.

CHAPTERS OF ROSE CROIX

- ST. LOUIS, No. 1, at St. Louis. Charter granted, June 30, 1883.
AREIOPAGUS, No. 2, at Kansas City. Charter granted, December 22, 1888.
JOPLIN, No. 3, at Joplin. Charter granted, April 18, 1902.
ST. JOSEPH, No. 4, at St. Joseph. Charter granted, November 5, 1903.

LODGES OF PERFECTION

- ST. LOUIS, No. 1, at St. Louis. Charter granted, April 23, 1881.
ADONIRAM, No. 2, at Kansas City. Charter granted, October 17, 1888.
JOPLIN, No. 5, at Joplin. Charter granted, June 18, 1901.
ST. JOSEPH, No. 6, at St. Joseph. Charter granted, May 24, 1902.

MONTANA

CONSISTORIES

- EASTERN MONTANA, No. 1, at Livingston. Charter granted, July 8, 1890.
BUTTE, No. 2, at Butte. Charter granted, April 20, 1892.
HELENA, No. 3, at Helena. Charter granted, October 22, 1911.
BILLINGS, No. 4, at Billings. Charter granted, October 22, 1919.

COUNCILS OF KADOSH

- LIVINGSTON, No. 1, at Livingston. Charter granted, May 1, 1890.
BUTTE, No. 2, at Butte. Charter granted, October 16, 1891.
HELENA, No. 3, at Helena. Charter granted, October 22, 1911.
BILLINGS, No. 4, at Billings. Charter granted, October 22, 1919.

CHAPTERS OF ROSE CROIX

- LIVINGSTON, No. 1, at Livingston. Charter granted, November 10, 1889.
BUTTE, No. 2, at Butte. Charter granted, October 18, 1891.

HELENA, No. 3, at Helena. Charter granted, October 22, 1911.
BILLINGS, No. 4, at Billings. Charter granted, October 22, 1919.

LODGES OF PERFECTION

KHURUM, No. 2, at Livingston. Charter granted, February 11, 1889.
HELENA, No. 4, at Helena. Charter granted, October 22, 1911.
BILLINGS, No. 5, at Billings. Charter granted, October 22, 1919.

NEBRASKA

CONSISTORIES

NEBRASKA, No. 1, at Omaha. Charter granted, April 12, 1885.
LINCOLN, No. 2, at Lincoln. Charter granted, February 5, 1903.
HASTINGS, No. 3, at Hastings. Charter granted, October 16, 1911.

COUNCILS OF KADOSH

ST. ANDREW'S, No. 1, at Omaha. Charter granted, October 22, 1890.
LINCOLN, No. 2, at Lincoln. Charter granted, February 1, 1903.
FREDERICK WEBBER, No. 3, at Hastings. Charter granted, October 20, 1909.

CHAPTERS OF ROSE CROIX

SEMPER FIDELIS, No. 1, at Omaha. Charter granted, January 17, 1881.
EMMANUEL, No. 2, at Lincoln. Charter granted, February 1, 1885.
CONSTANS, No. 3, at Hastings. Charter granted, October 20, 1893.

LODGES OF PERFECTION

MOUNT MORIAH, No. 1, at Omaha. Charter granted, January 1, 1881.
FIDUCIA, No. 3, at Hastings. Charter granted, April 11, 1890.
DELTA, No. 4, at Lincoln. Charter granted, February 1, 1885.
FREMONT, No. 5, at Fremont. Charter granted, March 4, 1888.
ADONIRAM, No. 6, at Alliance. Charter granted, L. T.

NEVADA

CONSISTORY

RENO, No. 1, at Reno. Charter granted, December 20, 1901.

COUNCIL OF KADOSH

PYRAMID, No. 1, at Reno. Charter granted, December 19, 1901.

CHAPTER OF ROSE CROIX

WASHOE, No. 1, at Reno. Charter granted, August 30, 1901.

LODGE OF PERFECTION

NEVADA, No. 1, at Reno. Charter granted, June 28, 1901.

NEW MEXICO

CONSISTORY

NEW MEXICO, No. 1, at Santa Fe. Charter granted, October 20, 1909.

COUNCIL OF KADOSH

CORONADO, No. 1, at Santa Fe. Charter granted, October 20, 1909.

CHAPTER OF ROSE CROIX

AZTLAN, No. 2, at Santa Fe. Charter granted, October 20, 1909.

LODGE OF PERFECTION

SANTA FE, No. 1, at Santa Fe. Charter granted, April 8, 1886.

NORTH CAROLINA

CONSISTORIES

CAROLINA, No. 1, at Charlotte. Charter granted, December 18, 1907.

ASHEVILLE, No. 2, at Asheville. Charter granted, June 1, 1911.

NEW BERN, No. 3, at New Bern. Charter granted, June 5, 1913.

WILMINGTON, No. 4, at Wilmington. Charter granted, October 24, 1913.

COUNCILS OF KADOSH

CHARLOTTE, No. 1, at Charlotte. Charter granted, October 23, 1907.

ASHEVILLE, No. 2, at Asheville. Charter granted, June 1, 1911.

LIBERTY, No. 3, at Wilmington. Charter granted, October 24, 1913.

NEW BERN, No. 4, at New Bern. Charter granted, June 5, 1913.

CHAPTERS OF ROSE CROIX

MECKLENBURG, No. 1, at Charlotte. Charter granted, October 5, 1901.

BUNCOMBE, No. 2, at Asheville. Charter granted, October 19, 1903.

CAPE FEAR, No. 3, at Wilmington. Charter granted, October 24, 1913.

W. R. DAVIE, No. 4, at Enfield. Charter granted, March 30, 1912.

NEW BERN, No. 5, at New Bern. Charter granted, October 18, 1911.

GUILFORD, No. 6, at Greensboro. Charter granted, L. T.

JOHN C. DREWRY, No. 7, at Raleigh. Charter granted, L. T.

LODGES OF PERFECTION

ASHEVILLE, No. 1, at Asheville. Charter granted, November 21, 1892.

CHARLOTTE, No. 2, at Charlotte. Charter granted, July 9, 1901.

JOSEPH MONTFORT, No. 3, at Enfield. Charter granted, May 4, 1908.

JOHNSON BLAKELY, No. 5, at Wilmington. Charter granted, December 20, 1909.

NEW BERN, No. 6, at New Bern. Charter granted, October 18, 1911.
 CARLE A. WOODRUFF, No. 7, at Raleigh. Charter granted, October 20, 1917.
 JAMES W. CORTLAND, No. 8, at Greensboro. Charter granted, October 17, 1917.

NORTH DAKOTA

CONSISTORIES

DAKOTA, No. 1, at Fargo. Charter granted, May 26, 1886.
 JARED, No. 2, at Grand Forks. Charter granted, October 16, 1911.
 LANGDON, No. 3, at Langdon. Charter granted, October 20, 1917.

COUNCILS OF KADOSH

FARGO, No. 1, at Fargo. Charter granted, December 8, 1883.
 LANGDON, No. 2, at Langdon. Charter granted, October 16, 1911.
 NORTHERN, No. 3, at Grand Forks. Charter granted, October 16, 1911.

CHAPTERS OF ROSE CROIX

PELICAN, No. 1, at Fargo. Charter granted, June 19, 1883.
 LANGDON, No. 2, at Langdon. Charter granted, March 1, 1906.
 MATHER, No. 3, at Grand Forks. Charter granted, October 16, 1911.

LODGES OF PERFECTION

ENOCH, No. 1, at Fargo. Charter granted, June 7, 1883.
 CARMEL, No. 2, at Grand Forks. Charter granted, August 8, 1888.
 ELLENDALE, No. 5, at Ellendale. Charter granted, August 3, 1897.
 HILLSBORO, No. 6, at Hillsboro. Charter granted, December 3, 1897.
 MITHRAS, No. 7, at Devils Lake. Charter granted, June 14, 1898.
 LANGDON, No. 8, at Langdon. Charter granted, October 24, 1901.
 COOPERSTOWN, No. 9, at Cooperstown. Charter granted, February 10, 1916.
 PREPAREDNESS, No. 10, at Minot. Charter granted, April 5, 1919.

OKLAHOMA

CONSISTORIES

OKLAHOMA, No. 1, at Guthrie. Charter granted, October 20, 1899.
 INDIAN, No. 2, at South McAlester. Charter granted, March 30, 1905.

COUNCILS OF KADOSH

DESONNAC, No. 1, at Guthrie. Charter granted, October 20, 1899.
 TUSKAHOMA, No. 2, at South McAlester. Charter granted, February 17, 1905.

CHAPTERS OF ROSE CROIX

GUTHRIE, No. 1, at Guthrie. Charter granted, October 20, 1899.
 SOUTH McALESTER, No. 2, at South McAlester. Charter granted, October 18, 1905.

SCOTTISH RITE IN THE UNITED STATES

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LODGES OF PERFECTION

GUTHRIE, No. 1, at Guthrie. Charter granted, October 20, 1897.

ALBERT PIKE, No. 2, at South McAlester. Charter granted, February 2, 1901.

OREGON

CONSISTORY

OREGON, No. 1, at Portland. Charter granted, March 20, 1891.

COUNCIL OF KADOSH

MULTNOMAH, No. 1, at Portland. Charter granted, January 11, 1872.

CHAPTERS OF ROSE CROIX

AINSWORTH, No. 1, at Portland. Charter granted, November 14, 1871.

JAMES D. RICHARDSON, No. 2, at Eugene. Charter granted, October 22, 1915.

LODGES OF PERFECTION

OREGON, No. 1, at Portland. Charter granted, February 5, 1870.

WILAMETTE, No. 2, at Eugene. Charter granted, October 22, 1915.

PHILIPPINE ISLANDS

CONSISTORIES

GUATAMA, No. 1, at Manila. Charter granted, October 16, 1911.

RIZAL, No. 2, at Manila. Charter granted, October 20, 1917.

COUNCILS OF KADOSH

CONFUSCIUS, No. 1, at Manila. Charter granted, October 16, 1911.

MALCAMPO, No. 2, at Manila. Charter granted, October 20, 1917.

CHAPTERS OF ROSE CROIX

MANU, No. 1, at Manila. Charter granted, L. T.

BURGOS, No. 2, at Manila. Charter granted, October 20, 1917.

LODGES OF PERFECTION

MT. ARAYAT, No. 1, at Manila. Charter granted, October 16, 1911.

LAKANDOLA, No. 2, at Manila. Charter granted, October 20, 1917.

PORTO RICO

CONSISTORY

SAN JUAN, No. 1 at, San Juan. Charter granted, October 10, 1911.

COUNCILS OF KADOSH

- BORINQUEN, No. 1, at San Juan. Charter granted, December 5, 1907.
AGRENABA, No. 2, at Humacao. Charter granted, April 9, 1916.
JUSTICIA, No. 3, at Arecibo. Charter granted, July 28, 1917.
FRATERNIDAD OCCIDENTAL, No. 4, at Mayaguez. Charter granted, April 19, 1919.
VALLIS DEL SUR, No. 5, at Yanco. Charter granted, May 3, 1919.

CHAPTERS OF ROSE CROIX

- REGENERACION, No. 1, at San Juan. Charter granted, December 14, 1907.
AMOR FRATERNAL, No. 2, at Humacao. Charter granted, January 29, 1911.
SIGILO, No. 3, at Arecibo. Charter granted, February 11, 1911.
SAN CARLOS, No. 4, at Aguadilla. Charter granted, April 19, 1919.
ADELPHIA, No. 5, at Mayaguez. Charter granted, October 17, 1915.
ABNEGACION Y FE, No. 8, at Yanco. Charter granted, October 20, 1917.
LORETO J. MONTALVO, No. 10, at Cabo Rojo. Charter granted, May 21, 1916.

LODGES OF PERFECTION

- PUERTO RICO, No. 1, at San Juan. Charter granted, December 14, 1907.
HUMACAO, No. 2, at Humacao. Charter granted, January 29, 1911.
PATRIS, No. 3, at Arecibo. Charter granted, February 11, 1911.
AGUADILLA, No. 4, at Aguadilla. Charter granted, April 10, 1919.
SANTIAGO R. PALMER, No. 5, at Cabo Rojo. Charter granted, April 9, 1911.
ADELPHIA, No. 6, at Mayaguez. Charter granted, April 19, 1911.
LUZ DEL SUR, No. 10, at Yanco. Charter granted, September 23, 1915.
LUZ Y PROGRESO, No. 11, at Caguas. Charter granted, October 20, 1917.

SOUTH CAROLINA

CONSISTORY

- DALCHO, No. 1, at Charleston. Charter granted, June 9, 1911.

COUNCIL OF KADOSH

- BETHLEHEM, No. 1, at Charleston. Charter granted, February 20, 1907.

CHAPTERS OF ROSE CROIX

- BUIST, No. 1, at Charleston. Charter granted, May 10, 1871.
WILL CHESTER PLANT, No. 2, at Columbia. Charter granted, L. T.

LODGES OF PERFECTION

- DELTA, No. 1, at Charleston. Charter granted, March 23, 1868.
ALEPH, No. 2, at Columbia. Charter granted, May 13, 1886.

SOUTH DAKOTA

CONSISTORIES

ORIENTAL, No. 1, at Yankton. Charter granted, December 22, 1888.
OCCIDENTAL, No. 2, at Sioux Falls. Charter granted, October, 1909.
BLACK HILLS, No. 3, at Deadwood. Charter granted, March 25, 1892.
SOUTH DAKOTA, No. 4, at Aberdeen. Charter granted, October 26, 1895.

COUNCILS OF KADOSH

ROBERT DE BRUCE, No. 1, at Yankton. Charter granted, March 10, 1887.
COEUR DE LION, No. 2, at Sioux Falls. Charter granted, October, 1909
DEADWOOD, No. 3, at Deadwood. Charter granted, October 19, 1892.
ALBERT PIKE, No. 4, at Aberdeen. Charter granted, October 26, 1895.

CHAPTERS OF ROSE CROIX

MACKEY, No. 1, at Yankton. Charter granted, February 27, 1882.
ALBERT PIKE, No. 2, at Sioux Falls. Charter granted, October, 1909.
ROBERT BRUCE, No. 3, at Deadwood. Charter granted, October 14, 1892.
ABERDEEN, No. 4, at Aberdeen. Charter granted, October 26, 1895.

LODGES OF PERFECTION

ALPHA, No. 1, at Yankton. Charter granted, February 8, 1882.
KHURUM, No. 3, at Sioux Falls. Charter granted, October, 1907.
WEBSTER, No. 4, at Webster. Charter granted, January 2, 1889.
GOLDEN BELT, No. 5, at Deadwood. Charter granted, October 19, 1892.
JAMES C. BATCHELOR, No. 6, at Aberdeen. Charter granted, October 26, 1895.

TENNESSEE

CONSISTORIES

TENNESSEE, No. 1, at Memphis. Charter granted, October 14, 1894.
TRINITY, No. 2, at Nashville. Charter granted, October 18, 1905.

COUNCILS OF KADOSH

CYPRUS, No. 1, at Memphis. Charter granted, August 14, 1893.
ST. MICHAEL, No. 2, at Nashville. Charter granted, October 18, 1905.

CHAPTERS OF ROSE CROIX

CALVARY, No. 1, at Memphis. Charter granted, January 1, 1889.
IMMANUEL, No. 2, at Nashville. Charter granted, October 18, 1905.

LODGES OF PERFECTION

JOHN CHESTER, No. 1, at Memphis. Charter granted, January 15, 1879.
MOQUEDA, No. 7, at Nashville. Charter granted, October 12, 1905.

TEXAS

CONSISTORIES

TEXAS, No. 1, at Galveston. Charter granted, November 18, 1899.
DALLAS, No. 2, at Dallas. Charter granted, October 17, 1905.
EL PASO, No. 3, at El Paso. Charter granted, July 23, 1907.
AUSTIN, No. 4, at Austin. Charter granted, October 20, 1917.
SAN ANTONIO, No. 5, at San Antonio. Charter granted, October 20, 1917.

COUNCILS OF KADOSH

PIKE-TUCKER, No. 1, at Galveston. Charter granted, October 6, 1898.
DALLAS, No. 2, at Dallas. Charter granted, October 20, 1905.
RIO GRANDE, No. 3, at El Paso. Charter granted, February 10, 1907.
JAMES D. RICHARDSON, No. 4, at Austin. Charter granted, October 22, 1915.
TRAVIS, No. 5, at San Antonio. Charter granted, October 14, 1915.

CHAPTERS OF ROSE CROIX

PHILLIP C. TUCKER, No. 1, at Austin. Charter granted, January 31, 1882.
L. M. OPPENHEIMER, No. 2, at Galveston. Charter granted, August 23, 1882.
HOUSTON, No. 3, at Houston. Charter granted, August 31, 1896.
LONE STAR, No. 4, at Dallas. Charter granted, October 25, 1901.
OASIS, No. 5, at El Paso. Charter granted, October 2, 1906.
PILGRIM, No. 6, at San Antonio. Charter granted, October 24, 1913.

LODGES OF PERFECTION

SAN FELIPE, No. 1, at Galveston. Charter granted, May 15, 1867.
FIDELITY, No. 4, at Austin. Charter granted, November 26, 1881.
SAN JACINTO, No. 6, at Houston. Charter granted, January 18, 1884.
DALLAS, No. 7, at Dallas. Charter granted, October 20, 1897.
MOUNT FRANKLIN, No. 8, at El Paso. Charter granted November 17, 1905.
BEKAR, No. 9, at San Antonio. Charter granted, October 24, 1913.

UTAH

CONSISTORY

UTAH, No. 1, at Salt Lake City. Charter granted, October 21, 1903.

COUNCIL OF KADOSH

SALT LAKE, No. 1, at Salt Lake City. Charter granted, October 21, 1903.

CHAPTER OF ROSE CROIX

JAMES LOWE, No. 1, at Salt Lake City. Charter granted, October 21, 1903.

LODGE OF PERFECTION

JORDON, No. 2, at Salt Lake City. Charter granted, October 21, 1903.

VIRGINIA

CONSISTORIES

DALCHO, No. 1, at Richmond. Charter granted, September 6, 1889.
VIRGINIA, No. 2, at Alexandria. Charter granted, October 16, 1911.
AULD, No. 3, at Norfolk. Charter granted, October 22, 1918.
ROANOKE, No. 4, at Roanoke. Charter granted, L. T.

COUNCILS OF KADOSH

SAINT OMAR, No. 1, at Richmond. Charter granted, May 22, 1889.
LAFAYETTE, No. 2, at Alexandria. Charter granted, October 16, 1911.
JOHN MONCURE, No. 3, at Norfolk. Charter granted, October 22, 1915.
HERMES COUNCIL, No. 4, at Roanoke. Charter granted, October 22, 1919.

CHAPTERS OF ROSE CROIX

PELICAN, No. 2, at Richmond. Charter granted, April 10, 1884.
RANDOLPH, No. 3, at Alexandria. Charter granted, October 16, 1911.
FREDERICK WEBBER, No. 4, at Norfolk. Charter granted, October 16, 1911.
MOUNTAIN, No. 5, at Roanoke. Charter granted, October 22, 1919.

LODGES OF PERFECTION

MCDANIEL, No. 3, at Norfolk. Charter granted, December 18, 1874.
LIBERTAS, No. 5, at Richmond. Charter granted, December 30, 1873.
WASHINGTON MEMORIAL, No. 7, at Alexandria. Charter granted, October 16, 1911.
FRATERNITY, No. 8, at Roanoke. Charter granted, October 16, 1911.
VERITAS, No. 9, at Newport News. Charter granted, October 1, 1913.

WASHINGTON

CONSISTORIES

LAWSON, No. 1, at Seattle. Charter granted, November 11, 1883.
ORIENTAL, No. 2, at Spokane. Charter granted, October 12, 1890.
TACOMA, No. 3, at Tacoma. Charter granted, March 26, 1909.
HAYDEN, No. 4, at Olympia. Charter granted, October 20, 1910.
YAKIMA, No. 5, at Yakima. Charter granted, L. T.

COUNCILS OF KADOSH

WASHINGTON, No. 1, at Seattle. Charter granted, March 13, 1872.
DE MOLAI, No. 2, at Olympia. Charter granted, May 11, 1872.
OCCIDENTAL, No. 3, at Spokane. Charter granted, May 10, 1890.
TACOMA, No. 4, at Tacoma. Charter granted, October 19, 1892.
BELLINGHAM, No. 5, at Bellingham. Charter granted, October 16, 1911.
COLUMBIA, No. 6, at Walla Walla. Charter granted, April 19, 1912.

PORT GARDNER, No. 7, at Everett. Charter granted, October 22, 1915.
YAKIMA, No. 8, at Yakima. Charter granted, L. T.

CHAPTERS OF ROSE CROIX

WASHINGTON, No. 1, at Seattle. Charter granted, March 13, 1872.
ROBERT BRUCE, No. 2, at Olympia. Charter granted, May 11, 1872.
ST. ANDREWS, No. 3, at Bellingham. Charter granted, April 9, 1872.
COLUMBIA, No. 5, at Walla Walla. Charter granted, November 6, 1877.
TACOMA, No. 6, at Tacoma. Charter granted, October 19, 1892.
CASCADE, No. 7, at Spokane. Charter granted, May 10, 1890.
PORT GARDNER, No. 8, at Everett. Charter granted, October 16, 1911.
YAKIMA, No. 9, at Yakima. Charter granted, October 20, 1917.

LODGES OF PERFECTION

WASHINGTON, No. 1, at Seattle. Charter granted, March 13, 1872.
OLYMPIA, No. 2, at Olympia. Charter granted, May 11, 1872.
LAFAYETTE, No. 3, at Bellingham. Charter granted, May 11, 1872.
COLUMBIA, No. 5, at Walla Walla. Charter granted, June 4, 1875.
A. G. MACKEY, No. 8, at Spokane. Charter granted, May 10, 1890.
TACOMA, No. 9, at Tacoma. Charter granted, October 19, 1892.
PORT GARDNER, No. 10, at Everett. Charter granted, October 20, 1909.
YAKIMA, No. 11, at Yakima. Charter granted, October 22, 1915.
GRAYSHARBOR, No. 12, at Koquiam. Charter granted, L. T.

WEST VIRGINIA

CONSISTORY

WEST VIRGINIA, No. 1, at Wheeling. Charter granted, October 20, 1909.

COUNCIL OF KADOSH

ALBERT PIKE, No. 1, at Wheeling. Charter granted, October 20, 1909.

CHAPTERS OF ROSE CROIX

CHARITY, No. 1, at Wheeling. Charter granted, October 20, 1909.
O. S. LONG, No. 2, at Parkersburg. Charter granted, April 18, 1896.
CHARLESTON, No. 3, at Charleston. Charter granted, October 20, 1917.
HUNTINGTON, No. 4, at Huntington. Charter granted, October 24, 1901.

LODGES OF PERFECTION

MCDANIEL, No. 1, at Wheeling. Charter granted, October 20, 1909.
PURNELL, No. 2, at Parkersburg. Charter granted, January 16, 1896.
ODEL SWUIER LONG, No. 3, at Charleston. Charter granted, October 20, 1909.
HUNTINGTON, No. 4, at Huntington. Charter granted, May 1, 1911.
MIZPAH, No. 5, at Clarksburg. Charter granted, October 21, 1913.

WYOMING

CONSISTORY

WYOMING, No. 1, at Cheyenne. Charter granted, October 24, 1901.

COUNCIL OF KADOSH

CHEYENNE, No. 1, at Cheyenne. Charter granted, October 24, 1901.

CHAPTER OF ROSE CROIX

ALBERT PIKE, No. 2, at Cheyenne. Charter granted, October 24, 1901.

LODGE OF PERFECTION

ROCKY MOUNTAIN, No. 3, at Cheyenne. Charter granted, October 24, 1901.

Subordinate Bodies in Northern Jurisdiction.

CONNECTICUT

CONSISTORIES

LAFAYETTE CONSISTORY, Bridgeport. Date of Charter, June 1, 1858.

CONNECTICUT CONSISTORY, Norwich. Date of Charter, May 28, 1864.

CHAPTERS OF ROSE CROIX

PEQUONNOCK CHAPTER OF ROSE CROIX, Bridgeport. Date of Charter, June 1, 1858.

NORWICH CHAPTER OF ROSE CROIX, Norwich. Date of Charter, May 28, 1864.

NEW HAVEN CHAPTER OF ROSE CROIX, New Haven. Date of Charter, August 19, 1875.

CYRUS GOODELL CHAPTER OF ROSE CROIX, Hartford. Date of Charter, August 16, 1876.

CORINTHIAN CHAPTER OF ROSE CROIX, Waterbury. Date of Charter, September 23, 1897.

COUNCILS OF PRINCES OF JERUSALEM

WASHINGTON COUNCIL OF PRINCES OF JERUSALEM, Bridgeport. Date of Charter, June 1, 1858.

VAN RENSSELAER COUNCIL OF PRINCES OF JERUSALEM, Norwich. Date of Charter, May 28, 1864.

ELM CITY COUNCIL OF PRINCES OF JERUSALEM, New Haven. Date of Charter, August 18, 1875.

HARTFORD COUNCIL OF PRINCES OF JERUSALEM, Hartford. Date of Charter, August 16, 1876.

IONIC COUNCIL OF PRINCES OF JERUSALEM, Waterbury. Date of Charter, September 23, 1897.

LODGES OF PERFECTION

- DE WITT CLINTON LODGE OF PERFECTION, Bridgeport. Date of Charter, May 11, 1858.
- KING SOLOMON LODGE OF PERFECTION, Norwich. Date of Charter, May 28, 1864.
- CHARTER OAK LODGE OF PERFECTION, Hartford. Date of Charter, May 19, 1866.
- E. G. STORER LODGE OF PERFECTION, New Haven. Date of Charter, August 19, 1874.
- DORIC LODGE OF PERFECTION, Waterbury. Date of Charter, September 23, 1897.

ILLINOIS

CONSISTORIES

- ORIENTAL CONSISTORY, Chicago. Date of Charter, May 14, 1857.
- QUINCY CONSISTORY, Quincy. Date of Charter, March 16, 1866.
- FREEPORT CONSISTORY, Freeport. Date of Charter, February 7, 1867.
- PEORIA CONSISTORY, Peoria. Date of Charter, February 25, 1867.
- BLOOMINGTON CONSISTORY, Bloomington. Date of Charter, September 18, 1913.
- MISSISSIPPI VALLEY CONSISTORY, East Saint Louis. Date of Charter, October 3, 1912.
- SPRINGFIELD CONSISTORY, Springfield. Date of Charter, October 3, 1912.
- DANVILLE CONSISTORY, Danville. Date of Charter, October 3, 1912.

CHAPTERS OF ROSE CROIX

- GOURGAS CHAPTER OF ROSE CROIX, Chicago. Date of Charter, May 14, 1857.
- QUINCY CHAPTER OF ROSE CROIX, Quincy. Date of Charter, March 16, 1866.
- FREEPORT CHAPTER OF ROSE CROIX, Freeport. Date of Charter, February 7, 1867.
- PEORIA CHAPTER OF ROSE CROIX, Peoria. Date of Charter, February 25, 1867.
- GIL. W. BARNARD CHAPTER OF ROSE CROIX, Danville. Date of Charter, September 22, 1909.
- MOUNT CALVARY CHAPTER OF ROSE CROIX, Bloomington. Date of Charter, September 22, 1910.
- SPRINGFIELD CHAPTER OF ROSE CROIX, Springfield. Date of Charter, September 22, 1910.
- JOHN M. PEARSON CHAPTER OF ROSE CROIX, East Saint Louis. Date of Charter, September 21, 1911.

COUNCILS OF PRINCES OF JERUSALEM

- CHICAGO COUNCIL OF PRINCES OF JERUSALEM, Chicago. Date of Charter, May 14, 1857.
- QUINCY COUNCIL OF PRINCES OF JERUSALEM, Quincy. Date of Charter, March 16, 1866.

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FREEPORT COUNCIL OF PRINCES OF JERUSALEM, Freeport. Date of Charter, February 7, 1867.

PEORIA COUNCIL OF PRINCES OF JERUSALEM, Peoria. Date of Charter, February 25, 1867.

WALTER A. STEVENS COUNCIL OF PRINCES OF JERUSALEM, Danville. Date of Charter, September 22, 1909.

ZERUBBABEL COUNCIL OF PRINCES OF JERUSALEM, Bloomington. Date of Charter, September 22, 1910.

SPRINGFIELD COUNCIL OF PRINCES OF JERUSALEM, Springfield. Date of Charter, September 22, 1910.

CAHOKIA COUNCIL OF PRINCES OF JERUSALEM, East Saint Louis. Date of Charter, September 21, 1911.

LODGES OF PERFECTION

VAN RENSSELAER LODGE OF PERFECTION, Chicago. Date of Charter, May 14, 1857.

QUINCY LODGE OF PERFECTION, Quincy. Date of Charter, March 16, 1866.

FREEPORT LODGE OF PERFECTION, Freeport. Date of Charter, February 17, 1867.

CENTRAL CITY LODGE OF PERFECTION, Peoria. Date of Charter, February 25, 1867.

DANVILLE LODGE OF PERFECTION, Danville. Date of Charter, September 20, 1905.

SAINT CLAIR LODGE OF PERFECTION, East Saint Louis. Date of Charter, September 18, 1907.

SANGAMO LODGE OF PERFECTION, Springfield. Date of Charter, September 17, 1908.

BLOOMINGTON LODGE OF PERFECTION, Bloomington. Date of Charter, September 17, 1908.

INDIANA

CONSISTORIES

INDIANA CONSISTORY, Indianapolis. Date of Charter, May 19, 1865.

FORT WAYNE CONSISTORY, Fort Wayne. Date of Charter, September 22, 1909.

EVANSVILLE CONSISTORY, Evansville. Date of Charter, September 19, 1918.

CHAPTERS OF ROSE CROIX

INDIANAPOLIS CHAPTER OF ROSE CROIX, Indianapolis. Date of Charter, May 19, 1865.

EMANUEL CHAPTER OF ROSE CROIX, Fort Wayne. Date of Charter, September 20, 1906.

TRINITY CHAPTER OF ROSE CROIX, Evansville. Date of Charter, September 23, 1915.

COUNCILS OF PRINCES OF JERUSALEM

SARALAH COUNCIL OF PRINCES OF JERUSALEM, Indianapolis. Date of Charter, May 19, 1865.

DARIUS COUNCIL OF PRINCES OF JERUSALEM, Fort Wayne. Date of Charter, September 18, 1890.

MORDECAI COUNCIL OF PRINCES OF JERUSALEM, Evansville. Date of Charter, September 18, 1913.

LODGES OF PERFECTION

ADONIRAM LODGE OF PERFECTION, Indianapolis. Date of Charter, May 19, 1865.

FORT WAYNE LODGE OF PERFECTION, Fort Wayne. Date of Charter, September 19, 1888.

EVANSVILLE LODGE OF PERFECTION, Evansville. Date of Charter, September 21, 1911.

MAINE

CONSISTORY

MAINE CONSISTORY, Portland. Date of Charter, May 22, A.D., 1862.

CHAPTERS OF ROSE CROIX.

DUNLAP CHAPTER OF ROSE CROIX, Portland. Date of Charter, May 14, 1857.

BANGOR CHAPTER OF ROSE CROIX, Bangor. Date of Charter, September 18, 1890.

H. H. DICKEY CHAPTER OF ROSE CROIX, Auburn. Date of Charter, September 17, 1891.

EMETH CHAPTER OF ROSE CROIX, Augusta. Date of Charter, September 17, 1896.

GENERAL KNOX CHAPTER OF ROSE CROIX, Rockland. Date of Charter, September 20, 1900.

COUNCILS OF PRINCES OF JERUSALEM

PORTLAND COUNCIL OF PRINCES OF JERUSALEM, Portland. Date of Charter, May 14, 1857.

AUBURN COUNCIL OF PRINCES OF JERUSALEM, Auburn. Date of Charter, September 19, 1889.

PALESTINE COUNCIL OF PRINCES OF JERUSALEM, Bangor. Date of Charter, September 19, 1889.

DEERING COUNCIL OF PRINCES OF JERUSALEM, Machias. Date of Charter, September 21, 1893.

AUGUSTA COUNCIL OF PRINCES OF JERUSALEM, Augusta. Date of Charter, September 19, 1895.

ROCKLAND COUNCIL OF PRINCES OF JERUSALEM, Rockland. Date of Charter, September 21, 1898.

LODGES OF PERFECTION

- YATES LODGE OF PERFECTION, Portland. Date of Charter, May 14, 1857.
LEWISTON LODGE OF PERFECTION, Lewiston. Date of Charter, August 16, 1876.
EASTERN STAR LODGE OF PERFECTION, Bangor. Date of Charter, September, 25, 1884.
DELTA LODGE OF PERFECTION, Machias. Date of Charter, September 17, 1891.
KENNEBEC VALLEY LODGE OF PERFECTION, Augusta. Date of Charter, September 19, 1895.
ROCKLAND LODGE OF PERFECTION, Rockland. Date of Charter, September 21, 1898.

MASSACHUSETTS

CONSISTORIES

- MASSACHUSETTS CONSISTORY, Boston. Date of Charter, May 15, 1861.
CONNECTICUT VALLEY CONSISTORY, Springfield. Date of Charter, September 19, 1918.

CHAPTERS OF ROSE CROIX

- MOUNT CALVARY CHAPTER OF ROSE CROIX, Lowell. Date of Charter, May 16, 1860.
MOUNT OLIVET CHAPTER OF ROSE CROIX, Boston. Date of Charter, September 11, 1863.
LAWRENCE CHAPTER OF ROSE CROIX, Worcester. Date of Charter, June 17, 1870.
SPRINGFIELD CHAPTER OF ROSE CROIX, Springfield. Date of Charter, September 20, 1894.
SAINT ANDREW CHAPTER OF ROSE CROIX, Fall River. Date of Charter, September 18, 1913.
PITTSFIELD CHAPTER OF ROSE CROIX, Pittsfield. Date of Charter, September 19, 1918.

COUNCILS OF PRINCES OF JERUSALEM

- LOWELL COUNCIL OF PRINCES OF JERUSALEM, Lowell. Date of Charter, May 28, 1858.
GILES FONDA YATES COUNCIL OF PRINCES OF JERUSALEM, Boston. Date of Charter, February 17, 1864.
MASSASOIT COUNCIL OF PRINCES OF JERUSALEM, Springfield. Date of Charter, May 19, 1866.
GODDARD COUNCIL OF PRINCES OF JERUSALEM, Worcester. Date of Charter, June 17, 1870.
PONTOOSUC COUNCIL OF PRINCES OF JERUSALEM, Pittsfield. Date of Charter, September 21, 1911.
SAMUEL C. LAWRENCE COUNCIL OF PRINCES OF JERUSALEM, Fall River. Date of Charter, September 18, 1913.

JUBILEE COUNCIL OF PRINCES OF JERUSALEM, Salem. Date of Charter, September 19, 1918.

LODGES OF PERFECTION.

BOSTON-LAFAYETTE LODGE OF PERFECTION, Boston. Date of Charter, January 21, 1842.

LOWELL LODGE OF PERFECTION, Lowell. Date of Charter, May 28, 1858.

WORCESTER LODGE OF PERFECTION, Worcester. Date of Charter, September 30, 1863.

SUTTON LODGE OF PERFECTION, Salem. Date of Charter, April 8, 1864.

EVENING STAR LODGE OF PERFECTION, Springfield. Date of Charter, May 18, 1866.

MERRIMACK VALLEY LODGE OF PERFECTION, Haverhill. Date of Charter, September 22, 1892.

ONOTA LODGE OF PERFECTION, Pittsfield. Date of Charter, September 20, 1894.

FALL RIVER LODGE OF PERFECTION, Fall River. Date of Charter, September 18, 1913.

GREENFIELD LODGE OF PERFECTION, Greenfield. Date of Charter, September 18, 1913.

MICHIGAN

CONSISTORIES

MICHIGAN CONSISTORY, Detroit. Date of Charter, May 22, 1862.

DE WITT CLINTON CONSISTORY, Grand Rapids. Date of Charter, September 19, 1878.

BAY CITY CONSISTORY, Bay City. Date of Charter, September 20, 1906.

FRANCIS M. MOORE CONSISTORY, Marquette. September 18, 1913.

CHAPTERS OF ROSE CROIX

MOUNT OLIVET CHAPTER OF ROSE CROIX, Detroit. Date of Charter, May 22, 1862.

ROBINSON CHAPTER OF ROSE CROIX, Grand Rapids. Date of Charter, September 19, 1878.

SAGINAW VALLEY CHAPTER OF ROSE CROIX, Bay City. Date of Charter, September 1, 1858.

PENINSULAR CHAPTER OF ROSE CROIX, Marquette. Date of Charter, May 18, 1891.

COUNCILS OF PRINCES OF JERUSALEM

CARSON COUNCIL OF PRINCES OF JERUSALEM, Detroit. Date of Charter, May 26, 1861.

CYRUS COUNCIL OF PRINCES OF JERUSALEM, Grand Rapids. Date of Charter, April 4, 1868.

BAY CITY COUNCIL OF PRINCES OF JERUSALEM, Bay City. Date of Charter, September 16, 1885.

LAKE SUPERIOR COUNCIL OF PRINCES OF JERUSALEM, Marquette. Date of Charter, September 15, 1886.

LODGES OF PERFECTION

DETROIT-CARSON LODGE OF PERFECTION, Detroit. Date of Charter, May 22, 1862.

MORIAH LODGE OF PERFECTION, Grand Rapids. Date of Charter, April 4, 1868.

BAY CITY LODGE OF PERFECTION, Bay City. Date of Charter, September 25, 1884.

MARQUETTE LODGE OF PERFECTION, Marquette. Date of Charter, September 25, 1886.

NEW HAMPSHIRE

CONSISTORY

EDWARD A. RAYMOND CONSISTORY, Nashua. Date of Charter, June 4, 1864.

CHAPTERS OF ROSE CROIX

ST. GEORGE CHAPTER OF ROSE CROIX, Nashua. Date of Charter, June 4, 1864.

NEW HAMPSHIRE CHAPTER OF ROSE CROIX, Dover. Date of Charter, May 19, 1866.

ACACIA CHAPTER OF ROSE CROIX, Concord. Date of Charter, September 17, 1891.

LITTLETON CHAPTER OF ROSE CROIX, Littleton. Date of Charter, September 19, 1895.

COUNCILS OF PRINCES OF JERUSALEM

GRAND COUNCIL OF PRINCES OF JERUSALEM, Portsmouth. Date of Charter, June 25, 1845.

ORIENTAL COUNCIL OF PRINCES OF JERUSALEM, Nashua. Date of Charter, June 4, 1864.

ARIEL COUNCIL OF PRINCES OF JERUSALEM, Concord. Date of Charter, September 17, 1891.

WASHINGTON COUNCIL OF PRINCES OF JERUSALEM, Littleton. Date of Charter, September 19, 1895.

KEENE COUNCIL OF PRINCES OF JERUSALEM, Keene. Date of Charter, September 20, 1906.

LODGES OF PERFECTION

INEFFABLE LODGE OF PERFECTION, Portsmouth. Date of original Charter, January 31, 1842, which was destroyed by fire November 30, 1865, and a new Charter was issued on the 19th day of May, 1866.

AARON P. HUGHES LODGE OF PERFECTION, Nashua. Date of Charter, June 4, 1864.

ALPHA LODGE OF PERFECTION, Concord. Date of Charter, September 17, 1891.

NORTH STAR LODGE OF PERFECTION, Lancaster. Date of Charter, September 19, 1895.

KEENE LODGE OF PERFECTION, Keene. Date of Charter, September 20, 1906.

NEW JERSEY

CONSISTORIES

NEW JERSEY CONSISTORY, Jersey City. Date of Charter, May 16, 1867.

EXCELSIOR CONSISTORY, Camden. Date of Charter, September 27, 1883.

TRENTON CONSISTORY, Trenton. Date of Charter, September 20, 1906.

CHAPTERS OF ROSE CROIX

TRENTON CHAPTER OF ROSE CROIX, Trenton. Date of Charter, June 26, 1868.

JERSEY CITY CHAPTER OF ROSE CROIX, Jersey City. Date of Charter, November 16, 1871.

EXCELSIOR CHAPTER OF ROSE CROIX, Camden. Date of Charter, November 16, 1871.

ADONIRAM CHAPTER OF ROSE CROIX, Paterson. Date of Charter, November 13, 1873.

COUNCILS OF PRINCES OF JERUSALEM

MERCER COUNCIL OF PRINCES OF JERUSALEM, Trenton. Date of Charter, May 19, 1866.

EXCELSIOR COUNCIL OF PRINCES OF JERUSALEM, Camden. Date of Charter, June 17, 1870.

JERSEY CITY COUNCIL OF PRINCES OF JERUSALEM, Jersey City. Date of Charter, November 16, 1871.

ADONIRAM COUNCIL OF PRINCES OF JERUSALEM, Paterson. Date of Charter, November 13, 1873.

LODGES OF PERFECTION

MERCER LODGE OF PERFECTION, Trenton. Date of Charter, May 23, 1863.

JERSEY CITY LODGE OF PERFECTION, Jersey City. Date of Charter, May 19, 1866.

EXCELSIOR LODGE OF PERFECTION, Camden. Date of Charter, June 17, 1870.

ADONIRAM LODGE OF PERFECTION, Paterson. Date of Charter, November 13, 1873.

NEW YORK

CONSISTORIES

THE CONSISTORY OF NEW YORK CITY, New York. Date of Charter, August 6, 1806.

ALBANY CONSISTORY, Albany. Date of Charter, November 16, 1824.

CENTRAL CITY CONSISTORY, Syracuse. Date of Charter, November 27, 1862.

OTSENINGO CONSISTORY, Binghamton. Date of Charter, May 16, 1867.
ROCHESTER CONSISTORY, Rochester. Date of Charter, May 16, 1867.
CORNING CONSISTORY, Corning. Date of Charter, May 16, 1867.
AURORA GRATA CONSISTORY, Brooklyn. Date of Charter, September 19, 1889.
BUFFALO CONSISTORY, Buffalo. Date of Charter, September 21, 1893.

CHAPTERS OF ROSE CROIX

THE CHAPTER OF ROSE CROIX OF NEW YORK CITY, New York. Date of Charter, August 6, 1806.
ALBANY CHAPTER OF ROSE CROIX, Albany. Date of Charter, November 16, 1824.
CENTRAL CITY CHAPTER OF ROSE CROIX, Syracuse. Date of Charter, November 27, 1862.
AURORA GRATA CHAPTER OF ROSE CROIX, Brooklyn. Date of Charter, June 6, 1866.
OTSENINGO CHAPTER OF ROSE CROIX, Binghamton. Date of Charter, May 16, 1867.
ROCHESTER CHAPTER OF ROSE CROIX, Rochester. Date of Charter, May 16, 1867.
CORNING CHAPTER OF ROSE CROIX, Corning. Date of Charter, May 16, 1867.
DELTA CHAPTER OF ROSE CROIX, Troy. Date of Charter, August 19, 1874.
YAH-NUN-DAH-SIS CHAPTER OF ROSE CROIX, Utica. Date of Charter, September 20, 1882.
BUFFALO CHAPTER OF ROSE CROIX, Buffalo. Date of Charter, September 21, 1893.
WATERTOWN CHAPTER OF ROSE CROIX, Watertown. Date of Charter, September 21, 1893.

COUNCILS OF PRINCES OF JERUSALEM

GRAND COUNCIL OF PRINCES OF JERUSALEM, Albany. Date of Charter, December 20, 1767.
THE COUNCIL OF PRINCES OF JERUSALEM OF NEW YORK CITY, New York. Date of Charter, November 3, 1808.
CENTRAL CITY COUNCIL OF PRINCES OF JERUSALEM, Syracuse. Date of Charter, November 27, 1862.
AURORA GRATA COUNCIL OF PRINCES OF JERUSALEM, Brooklyn. Date of Charter, June 6, 1866.
OTSENINGO COUNCIL OF PRINCES OF JERUSALEM, Binghamton. Date of Charter, May 16, 1867.
ROCHESTER COUNCIL OF PRINCES OF JERUSALEM, Rochester. Date of Charter, May 16, 1867.
CORNING COUNCIL OF PRINCES OF JERUSALEM, Corning. Date of Charter, May 16, 1867.
PALMONI COUNCIL OF PRINCES OF JERUSALEM, Buffalo. Date of Charter, May 16, 1867.

DELTA COUNCIL OF PRINCES OF JERUSALEM, Troy. Date of Charter, August 19, 1874.

YAH-NUN-DAH-SIS COUNCIL OF PRINCES OF JERUSALEM, Utica. Date of Charter, September 20, 1882.

OLEAN COUNCIL OF PRINCES OF JERUSALEM, Olean. Date of Charter, September 17, 1891.

WATERTOWN COUNCIL OF PRINCES OF JERUSALEM, Watertown. Date of Charter, September 21, 1893.

JAMESTOWN COUNCIL OF PRINCES OF JERUSALEM, Jamestown. Date of Charter, September 21, 1904.

LODGES OF PERFECTION

INEFFABLE LODGE OF PERFECTION, Albany. Date of Charter, December 20, 1767.

THE LODGE OF PERFECTION OF NEW YORK CITY, New York. Date of Charter, April 7, 1849. Date of Precedence, November 6, 1808.

CENTRAL CITY LODGE OF PERFECTION, Syracuse. Date of Charter, November 27, 1862.

AURORA GRATA LODGE OF PERFECTION, Brooklyn. Date of Charter, November 6, 1808. Reissued May 12, 1866.

OTSENINGO LODGE OF PERFECTION, Binghamton. Date of Charter, May 16, 1867.

ROCHESTER LODGE OF PERFECTION, Rochester. Date of Charter, May 16, 1867.

CORNING LODGE OF PERFECTION, Corning. Date of Charter, May 16, 1867.

PALMONI LODGE OF PERFECTION, Buffalo. Date of Charter, May 16, 1867.

DELTA LODGE OF PERFECTION, Troy. Date of Charter, May 16, 1871.

YAH-NUN-DAH-SIS LODGE OF PERFECTION. Utica. Date of Charter, November 13, 1873.

GERMANIA LODGE OF PERFECTION, Rochester. Date of Charter, August 19, 1874.

NIAGARA LODGE OF PERFECTION, Niagara Falls. Date of Charter, August 16, 1876.

WATERTOWN LODGE OF PERFECTION, Watertown. Date of Charter, September 24, 1884.

SAINT LAWRENCE LODGE OF PERFECTION, Norwood. Date of Charter, September 19, 1889.

OLEAN LODGE OF PERFECTION, Olean. Date of Charter, September 17, 1891.

CORTLAND LODGE OF PERFECTION, Cortland. Date of Charter, September 18, 1902.

ITHACA LODGE OF PERFECTION, Ithaca. Date of Charter, September 18, 1902.

JAMESTOWN LODGE OF PERFECTION, Jamestown. Date of Charter, September 21, 1904.

OHIO

CONSISTORIES

- OHIO CONSISTORY, Cincinnati. Date of Charter, May 14, 1854.
LAKE ERIE CONSISTORY, Cleveland. Date of Charter, September 18, 1890.
SCIOTO CONSISTORY, Columbus. Date of Charter, September 20, 1900.
TOLEDO CONSISTORY, Toledo. Date of Charter, September 21, 1905.
DAYTON CONSISTORY, Dayton. Date of Charter, September 18, 1907.

CHAPTERS OF ROSE CROIX

- CINCINNATI CHAPTER OF ROSE CROIX, Cincinnati. Date of Charter, December 27, 1853.
ARIEL CHAPTER OF ROSE CROIX, Cleveland. Date of Charter, May 19, 1866.
COLUMBUS CHAPTER OF ROSE CROIX, Columbus. Date of Charter, September 18, 1879.
DAYTON CHAPTER OF ROSE CROIX, Dayton. Date of Charter, September 20, 1880.
CAMBRIDGE CHAPTER OF ROSE CROIX, Cambridge. Date of Charter, September 20, 1880.
FORT INDUSTRY CHAPTER OF ROSE CROIX, Toledo. Date of Charter, September 20, 1881.
DRUMMOND CHAPTER OF ROSE CROIX, Steubenville. Date of Charter, September 17, 1903.
BRENTON CHAPTER OF ROSE CROIX, Canton. Date of Charter, September 17, 1903.
YOUNGSTOWN CHAPTER OF ROSE CROIX, Youngstown. Date of Charter, September 21, 1911.

COUNCILS OF PRINCES OF JERUSALEM

- DALCHO COUNCIL OF PRINCES OF JERUSALEM, Cincinnati. Date of Charter, April 27, 1853.
CAMBRIDGE COUNCIL OF PRINCES OF JERUSALEM, Cambridge. Date of Charter, May 14, 1857.
BAHURIM COUNCIL OF PRINCES OF JERUSALEM, Cleveland. Date of Charter, May 19, 1866.
FRANKLIN COUNCIL OF PRINCES OF JERUSALEM, Columbus. Date of Charter, September 18, 1879.
MIAMI COUNCIL OF PRINCES OF JERUSALEM, Dayton. Date of Charter, September 20, 1880.
NORTHERN LIGHT COUNCIL OF PRINCES OF JERUSALEM, Toledo. Date of Charter, September 20, 1881.
CUTLER COUNCIL OF PRINCES OF JERUSALEM, Steubenville. Date of Charter, September 17, 1903.
MYSTIC COUNCIL OF PRINCES OF JERUSALEM, Canton. Date of Charter, September 17, 1903.

YOUNGSTOWN COUNCIL OF PRINCES OF JERUSALEM, Youngstown. Date of Charter, September 21, 1911.

LODGES OF PERFECTION

GIBULUM LODGE OF PERFECTION, Cincinnati. Date of Charter, April 27, 1853.

CAMBRIDGE LODGE OF PERFECTION, Cambridge. Date of Charter, May 14, 1857.

ELIADAH LODGE OF PERFECTION, Cleveland. Date of Charter, May 19, 1866.

ENOCH LODGE OF PERFECTION, Columbus. Date of Charter, September 10, 1877.

GABRIEL LODGE OF PERFECTION, Dayton. Date of Charter, September 20, 1880.

MI-A-MI LODGE OF PERFECTION, Toledo. Date of Charter, September 20, 1880.

EMETH LODGE OF PERFECTION, Canton. Date of Charter, September 17, 1896.

CARSON LODGE OF PERFECTION, Steubenville. Date of Charter, September 18, 1902.

HIRAM LODGE OF PERFECTION, Youngstown. Date of Charter, September 21, 1905.

PENNSYLVANIA

CONSISTORIES

PENNSYLVANIA CONSISTORY, Pittsburgh. Date of Charter, May 14, 1857.

PHILADELPHIA CONSISTORY, Philadelphia. Date of Charter, July 11, 1857.

HARRISBURG CONSISTORY, Harrisburg. Date of Charter, November 15, 1865.

CALDWELL CONSISTORY, Bloomsburg. Date of Charter, May 19, 1867.

KEYSTONE CONSISTORY, Scranton. Date of Charter, September 18, 1890.

COUDERSPORT CONSISTORY, Coudersport. Date of Dispensation, February 6, 1899.

CHAPTERS OF ROSE CROIX

PITTSBURG CHAPTER OF ROSE CROIX, Pittsburgh. Date of Charter, May 14, 1857.

KILWINNING CHAPTER OF ROSE CROIX, Philadelphia. Date of Charter, July 11, 1857.

EVERGREEN CHAPTER OF ROSE CROIX, Bloomsburg. Date of Charter, May 19, 1865.

HARRISBURG CHAPTER OF ROSE CROIX, Harrisburg. Date of Charter, November 15, 1865.

KEYSTONE CHAPTER OF ROSE CROIX, Scranton. Date of Charter, September 18, 1890.

COUDERSPORT CHAPTER OF ROSE CROIX, Coudersport. Date of Charter, September 21, 1898.

WILLIAMSPORT CHAPTER OF ROSE CROIX, Williamsport. Date of Charter, September 18, 1901.

READING CHAPTER OF ROSE CROIX, Reading. Date of Charter, September 19, 1918.

NEW CASTLE CHAPTER OF ROSE CROIX, New Castle. Date of Charter, September 19, 1918.

COUNCILS OF PRINCES OF JERUSALEM

PENNSYLVANIA COUNCIL OF PRINCES OF JERUSALEM, Pittsburgh. Date of Charter, May 14, 1857.

DE JOINVILLE COUNCIL OF PRINCES OF JERUSALEM, Philadelphia. Date of Charter, July 11, 1857.

HARRISBURG COUNCIL OF PRINCES OF JERUSALEM, Harrisburg. Date of Charter, March 15, 1864.

ZERUBBABEL COUNCIL OF PRINCES OF JERUSALEM, Bloomsburg. Date of Charter, May 19, 1865.

COUDERSPORT COUNCIL OF PRINCES OF JERUSALEM, Coudersport. Date of Charter, September 21, 1898.

WILLIAMSPORT COUNCIL OF PRINCES OF JERUSALEM, Williamsport. Date of Charter, September 18, 1901.

C. GILBERT STEFFE COUNCIL OF PRINCES OF JERUSALEM, Reading. Date of Charter, September 23, 1915.

NEW CASTLE COUNCIL OF PRINCES OF JERUSALEM, New Castle. Date of Charter, September 23, 1915.

ERIE COUNCIL OF PRINCES OF JERUSALEM, Erie. Date of Charter, September 18, 1919.

LODGES OF PERFECTION

GOURGAS LODGE OF PERFECTION, Pittsburgh. Date of Charter, May 14, 1852.
PHILADELPHIA LODGE OF PERFECTION, Philadelphia. Date of Charter, July 11, 1857.

HARRISBURG LODGE OF PERFECTION, Harrisburg. Date of Charter, March 15, 1864.

ENOCH LODGE OF PERFECTION, Bloomsburg. Date of Charter, May 19, 1866.
LANCASTER LODGE OF PERFECTION, Lancaster. Date of Charter August 18, 1875.

KEYSTONE LODGE OF PERFECTION, Scranton. Date of Charter, September 19, 1888.

PRESQUE ISLE LODGE OF PERFECTION, Erie. Date of Charter, September 19, 1888.

TOWANDA LODGE OF PERFECTION, Towanda. Date of Charter, September 18, 1890.

COUDERSPORT LODGE OF PERFECTION, Coudersport. Date of Charter, September 23, 1897.

WILLIAMSPORT LODGE OF PERFECTION, Williamsport. Date of Charter, September 18, 1901.

UNIONTOWN LODGE OF PERFECTION, Uniontown. Date of Charter, September 21, 1904.

READING LODGE OF PERFECTION, Reading. Date of Charter, September 20, 1906.

NEW CASTLE LODGE OF PERFECTION, New Castle. Date of Charter, September 22, 1909.

YENANGO LODGE OF PERFECTION, Oil City. Date of Charter, September 22, 1910.

RHODE ISLAND

CONSISTORY

RHODE ISLAND CONSISTORY, Providence. Date of Charter, April 10, 1856. Destroyed by fire; new Charter issued September 17, 1896.

CHAPTER OF ROSE CROIX

RHODE ISLAND CHAPTER OF ROSE CROIX, Providence. Date of Charter, December 14, 1849.

COUNCIL OF PRINCES OF JERUSALEM

RHODE ISLAND COUNCIL OF PRINCES OF JERUSALEM, Providence. Date of Charter, December 14, 1849.

LODGES OF PERFECTION

SOLOMON'S LODGE OF PERFECTION, Providence. Date of Charter, 1849. Destroyed by fire; new Charter issued September 17, 1896.

VAN RENSSELAER LODGE OF PERFECTION, Newport. Date of Charter, December 14, 1849.

VERMONT

CONSISTORY

VERMONT CONSISTORY, Burlington. Date of Charter, August 19, 1874.

CHAPTER OF ROSE CROIX

DELTA CHAPTER OF ROSE CROIX, Burlington. Date of Charter, November 13, 1873.

COUNCILS OF PRINCES OF JERUSALEM

JOSEPH W. ROBY COUNCIL OF PRINCES OF JERUSALEM, Burlington. Date of Charter, November 13, 1873.

MOUNT CALVARY COUNCIL OF PRINCES OF JERUSALEM, Montpelier. Date of Charter, September 22, 1880.

OTTER CREEK COUNCIL OF PRINCES OF JERUSALEM, Rutland. Date of Charter, September 18, 1919.

LODGES OF PERFECTION

HASWELL LODGE OF PERFECTION, Burlington. Date of Charter, June 17, 1870.

WINDSOR LODGE OF PERFECTION, Windsor. Date of Charter, August 18, 1875.

GAMALIEL WASHBURN LODGE OF PERFECTION, Montpelier. Date of Charter, August 18, 1875.

BENNINGTON LODGE OF PERFECTION, Bennington. Date of Charter, September 20, 1882.

MIZPAH LODGE OF PERFECTION, Saint Johnsbury. Date of Charter, September 20, 1882.

NEWPORT LODGE OF PERFECTION, Newport. Date of Charter, September 17, 1891.

DELTA LODGE OF PERFECTION, Rutland. Date of Charter, September 21, 1893.

WEBSTER LODGE OF PERFECTION, Brattleboro. Date of Charter, September 23, 1915.

WISCONSIN

CONSISTORY

WISCONSIN CONSISTORY, Milwaukee. Date of Charter, August 7, 1863.

CHAPTER OF ROSE CROIX

WISCONSIN CHAPTER OF ROSE CROIX, Milwaukee. Date of Charter, August 7, 1863.

COUNCIL OF PRINCES OF JERUSALEM

WISCONSIN COUNCIL OF PRINCES OF JERUSALEM, Milwaukee. Date of Charter, August 7, 1863.

LODGE OF PERFECTION

WISCONSIN LODGE OF PERFECTION, Milwaukee. Date of Charter, August 7, 1863.

CHAPTER ONE HUNDRED SIX

THE ROYAL ORDER OF SCOTLAND



SCOTLAND is a country possessing a romantic history, a land rich in legendary lore. Both romance and legend are found in the story of the ROYAL ORDER OF SCOTLAND, popular among the Degrees worked by the Fraternity. There was some difficulty in getting reliable information as to its true history until 1873 when Brother D. Murray Lyon, Grand Secretary of Scotland, in his *History of the Lodge of Edinburgh*, gave a sketch of the Order.

The Royal Order of Scotland embraces two Degrees, one the "Heredom of Kilwinning," which, according to one story, was founded in the time (1124 to 1153) of David I. of Scotland; the other, "The Rosy Cross," which, according to another account, was instituted by King Robert Bruce as a reward for the aid given to him by some Templars who fought on his side at the Battle of Bannockburn. As the Order of the Templars had been suppressed by Papal Bulls ¹ in 1312, some late members may have been present in Bruce's army in 1314. But we must always remember that, to quote Brother Lyon's remark, "the fabulous stories about the early origin and royal patronage of the Royal Order must be taken for what they are worth, which, to those who value accuracy, means *nothing*."

The tale that the High Degrees had their source in the "Mother" Lodge, Kilwinning, is wrong. That ancient Lodge, as is shown by its records, never warranted or worked any Degrees beyond the well-known "Three Degrees." True, the "Mother Kilwinning" did, in 1779, grant to some Freemasons in Dublin authority to form a regular Lodge or Society, and that the Lodge so formed assumed the title of "High Knights Templar

¹ Orders issued by the Popes are commonly called "Bulls," the Latin name for the seal applied to them being "Bulla."

of Ireland, Kilwinning Lodge." But all the evidence collected by Brother Lyon and the Masonic historian, Brother W. J. Hughan, is to the effect that the "Mother Kilwinning" never claimed any authority beyond the three Degrees, and is neither more nor less than a regular Masonic Lodge, and that the ceremony was unknown prior to the 18th century.

The fact is that when the Dublin brethren, after conferring in 1782, Royal Arch, Knight Templar, and Rose Croix Degrees, petitioned the Mother Lodge for documents to establish beyond doubt the "authority and regularity of their Warrant as High Knights Templar," the request was never granted, because impossible. Moreover, the Grand Lodge of Scotland, instituted in 1736, never officially countenanced any Degrees beyond that of Mark Master, and has repeatedly objected to lending any support to ceremonies worked by authority of the Supreme Grand Royal Arch Chapter of Scotland.

There is no authority for the statement of Dr. Walker Arnott that the Royal Order is so called because it is "the highest and most sublime Degree in Masonry."¹ He likewise stated that the "Rose Croix was got up by the adherents of Prince Charles Edward Stuart, and only received the name of Rose Croix (a translation of the R. S. Y. C. S. of the Royal Order) in 1746 or 1747. It was intended to be a Roman Catholic version, or rather perversion, of the Royal Order, this last being deemed for the French too bigoted; in other words, it was too purely religious and Protestant, although it is Christianity which it really promulgates."

The Royal Order of Scotland consists of two Degrees — the first, that of Heredom is a Christianized form of the third Degree of Craft Masonry, purified, according to the claim made, of the dross of paganism and of Judaism. In the ceremony of admission the neophyte is reminded of the great central and foundation truth of the Christian religion, and is in a figure sent forth to seek the lost word. He has a name given him which denotes some moral attribute. The second Degree is believed to have been the same as the Most Ancient Order of the Thistle, and to contain the ceremonial of admission formerly practiced in it. This sec-

¹ The tradition of the Order has so long been the favored account of its origin that in David and Bruce and Charles Edward Stuart we find ample excuse for the word "Royal," and need not accept the assumption of Dr. Arnott.

ond part, or R. S. Y. C. S., is an Order of Knighthood, and has in it an intimate connection between the trowel and the sword. The lecture consists of a figurative description of the ceremonial, both of H. R. M. and R. S. Y. C. S., in simple rhyme, modernized, of course, by oral tradition, and breathing the purest spirit of Christianity.

In establishing the Order in Scotland, it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian architects and builders. This will also explain how the Royal Order is purely Catholic — not Roman Catholic — but adapted to all who acknowledge the great truths of Christianity, in the same way that Craft or Symbolic Freemasonry is intended for all, whether Jew or Gentile, who acknowledge a Supreme God.¹

The Royal Order in France is said to have been established by the Pretender Charles Edward Stuart, and to be sanctioned by the Grand Orient under the title of Rose Croix de Heredom de Kilwinning, and Dr. Arnott states that the Lodge of Constance at Arras preserves the original Charter signed by the Prince in 1747.

Brother Hugnan, in his valuable history, informs us that he possesses a catalogue of books advertised for sale in Paris in 1860, in which the following extract occurs:

Nous, Charles Edward Stuart, roy d'Angleterre, de France, d'Ecosse et d'Irlande . . . voulant temoigner aux maçons artésiens combien nous sommes reconnaissant envers eux des preuves de bienfaisance qu'ils nous ont prodigués, etc., créons et érigeons par la présente bulle en la dite ville d'Arras un souv. chap. primatial de R. C. X., sous le titre distinctif d'Ecosse Jacobite, qui serra régi par les chevaliers Lagneau, de Robespierre, avocats. An de l'incarnation 5745.

A free translation of the above old French, and which in the several specimens is not always worded precisely the same, is as follows:

We, Charles Edward Stuart, King of England, of France, of Scotland and of Ireland — wishing to testify to the artisan Masons how much we are recognizing toward them the proofs of good will which they have showered

¹ This explanation of the Degrees and their significance abstracted from "The Royal Order of Scotland," by Brother Fred H. Buckmaster, Past Provincial Grand Secretary of the Southern Counties. See also the Official History of the Order.

upon us, etc., do create and erect by the present edict in the said city of Arras, a sovereign high chapter of Rose Croix under the distinctive title of Scottish Jacobite, which shall be governed by the Knights Lagneau, and Robespierre, attorneys. In the year of the Incarnation, 5745.

A note is appended to the foregoing that "Le document authentique, sur VELIN, est revetu du grand sceau, de sept timbres et d'un grand nombre de signatures. C'est l'expédition originale pour le Chapitre Metropolitain de Paris." (This authentic document, on fine parchment, is invested with the grand seal, the seven stamps, and with a great number of signatures. It is the original official communication or executive order for the Mother City Chapter of Paris.)

The date, 5745, on this authentic document must be wrong, as that year, the era of the Incarnation, is still many years away, and if an error for Anno Mundi, it may be remarked that Charles Edward Stuart did not succeed to the empty titles named above until the death of his father in 1766. All trace, however, of these documents escaped the research of such a diligent inquirer as Brother Hughan, who comes to the conclusion that it is an error to connect the Royal Order with the Rose Croix, as the ceremonies differ essentially, the former possessing a very peculiar and quaintly rhythmical ritual.

That Charles Edward Stuart was a Freemason has long been vigorously disputed and it must be admitted that much evidence, even his own, is against that claim. The subject is examined carefully in the third chapter of the *Jacobite Lodge at Rome*, by Brother Wm. J. Hughan.¹ But it is possible, though exceedingly improbable, for a Freemason to forget that he was initiated. Brother Chetwode Crawley has in his *Notes on Irish Freemasonry* shown that this very curious occurrence was the lot of the Duke of Wellington.² Brother Robert Freke Gould has also pointed out that in the case of Charles Edward Stuart it happens that "By others it is affirmed (and with perhaps the greater share of reason) that the Prince was compelled, by the altered circumstances of his cause, to repudiate any relations with Freemasonry."³ There are also Masonic certificates in existence bearing a direct reference to the Prince as a leading Freemason and that, too, very nearly

¹ "The Jacobite Lodge at Rome, 1735-7," Hughan, 1910, Leicester, England, pp. 25-29.

² "Notes on Irish Freemasonry, No. VI," Crawley, 1902, in "Ars Quatuor Coronatorum," London, Vol. xv.

³ "Concise History of Freemasonry," Gould, 1903, London, p. 324.

of his own times.¹ These are curious indeed, if brazenly asserting what in that day could so easily have been denied and which as a deception would so quickly have been in all probability promptly detected and we might quite properly expect it to be openly denounced. The whole question is difficult but the Masonic standing of the Prince is very generally considered doubtful and unacceptable by most students.

With regard to the name "Heredom of Kilwinning," many derivations of the word have been given. Some give it a Greek origin and interpret it as "Holy House," others go to the Hebrew, and, as it is plural in form, translate it by "Rulers," others derive it from "Heroden, a mountain in Scotland." Brother Hughan takes the safe course of concluding that as the rituals of both Degrees do not reveal the secret, the subject can not be definitely decided one way or another. The word occurs under the form "Harodim" as well as "Heredom."

The following sources of the word "Heredom" are taken by Brother John T. Lawrence from the *Freemason*:

From Herodium, a castle built by Herod on rising ground in the territories of the tribe of Judah, or Heredium, also built by Herod in the confines of Arabia.

From Highrodiam, a Masonic Degree at Gateshead, in 1746, or Harodim (probably a transposition from Highrodiam), worked at Sunderland, in 1756.

At this stage we see Brother Gould suggests that "Highrodians" may have been wayfarers or brethren from the high-road.²

From Harodim, a Society of Craftsmen, in 1787, who recited the lectures, the presiding officer being called "Chief Harod."

From the Greek "hieros," holy, and "domos," house, signifying "The Holy House of Masonry."

From the genitive plural of the Latin "hares," i.e., "haredum," implying that the Degree was invented by the heirs of the Ancient Masons, which the Scotch always supposed themselves to be.

From Harodium, in I Kings v 30, and ix 23, &c., of the Hebrew Bible, meaning "Rulers," those ruling the workmen.

¹ "Transactions," Lodge of Research, 1893-4, Leicester, England, also "Ars Quatuor Coronatorum," London, Vol. XV, 1902.

² "Essays on Freemasonry," Gould, 1913, Belfast, pp. 224-225.

Masons from Scotland frequently visited Lodges in the north of England, where they may have introduced the Order of Heredom. There is much to favour the surmise that the various terms given under "Heredom" all refer to the same Degree, allowing for latitude in local working, pronunciation and illiterate orthography.

Whatever may be the derivation of "Heredom," in connection with the Royal Order of Scotland it evidently implies — Overseers, or Rulers, or Provosts, or Princes in Masonry.¹

Brother Wm. R. Singleton traces "Heredom" to a Saxon source meaning kingdom and also compares this with the Teutonic words *Herrthum* and *Heerthum* of like meaning.

The earliest records, strangely enough, relate to England — the first six being in or near London itself — not to Scotland, as may be seen from the following list of regular Chapters arranged according to seniority:

Degree of Seniority	Name and Location	Date
1.	Grand Lodge at the Thistle and Crown, Chandos Street . .	Time Immemorial.
2.	Grand Chapter at the Thistle and Crown, Chandos Street . .	"
3.	Coach and Horses, Welbeck Street	"
4.	Blue Boar's Head, Exeter Road	"
5.	Golden Horse Shoe, in Cannon Street, Southwark	December 11, 1743.
6.	Grapes, in Deptford, Kent	December 20, 1744.
7.	Grand Chapter at The Hague, empowered to act as a Grand Lodge	July 22, 1750.

Brother Buckmaster records, page 11, *The Royal Order of Scotland*, that in 1752 a Chapter was formed in Virginia.

Thus we find in London a Grand Lodge and a Grand Chapter, evidently the governing body of the Order; two other subordinate bodies also described as "Immemorial," and two, Nos. 5 and 6, of an earlier date than the Scottish Grand Lodge of Edinburgh which was originally No. 7 on the above list, the Grand Chapter at The Hague. The record-book gotten up for "The Brethren of H. R. D. M., belonging to The Hague," is claimed to belong to the Grand Chapter termed the "Grand Lodge of the Royal Order at Edinburgh constituted July 22, 1750." Other records show that the Royal Order of Scotland (in England) existed earlier than any of the other Degrees in the United Kingdom except the "first three."²

¹ "By-Ways of Freemasonry," Lawrence, 1911, pp. 44 and 45.

² "Origin of the English Rite of Freemasonry," Hughan, Leicester, 1909, p. 92.

The evidence of the existence and activity of the Royal Order during the early part of the 18th century gives it a position superior to all additional Degrees, and thus it can claim a very respectable antiquity. The claim that the Degree was invented by the Chevalier Ramsey has been examined by Brother Gould and rejected. Brother Lyon seems to incline to the opinion that it is not of Scotch origin. He shows that certain privileges were allowed to No. 7 in the list of Chapters "on an acknowledgment once a year to the Grand Lodge from whom it derived its title at a quarterly Grand Lodge meeting which is always held at London on the fifth Sunday in the months having so many," and arguing therefrom that a body of Scotch origin would not so far desert its religious principles as to hold constitutional meetings on the Sabbath. However, there is evidence that in England "Masters" Lodges did meet on Sunday. To sum up the whole matter in the words of Brother Hughan, "we can not get farther back than the *Grand Lodge and Grand Chapter* in London with three subordinates of '*time immemorial*' antiquity (so-called), and the first dated Constitution of December 11, 1743."

With regard to the first offshoot of the London Grand Lodge (No. 7 in the list of Chapters given above), doubts arose respecting the meaning of the contraction "Prov." in the signature of the Charter constituting the new Lodge. Scotland had for a long series of years been in very close relation with the United Provinces of the Netherlands. In 1444 a contract was made between the royal burghers of Scotland and the latter power by which Scotch traders were freed from several duties and governed by the Scottish law. Among the Scots residing in Holland at the beginning of the 18th century was William Mitchell, a teacher of languages. He is believed to have been admitted to the Royal Order in France in 1749, and in London in 1750. In this latter year Brothers Mitchell and Jonas Kluck, a merchant, of the Netherlands, presented a petition to the Provincial Grand Master in South Britain, asking the London Grand Lodge for authority to enable them and other residents at the Hague to found a Provincial Grand Lodge there. The petition was duly granted, and Brother William Mitchell was appointed Provincial Grand Master, and the Provincial Grand Lodge was duly constituted at London, July 22, 1750. The official register is as follows:

WILLIAM PRESTON



I did this day attend at the house of Brother Lewis, S. N. C. R. T. Y., the sign of the Golden Horse Shoe, in Cannon Street, Southwark, and did then and there constitute the petitioning brethren residing at the Hague into a regular Chapter in full form, and did constitute and appoint our Right Worshipful and highly honored Brother William Mitchell, known and distinguished among the brethren of the Order by the sublime title and characteristic F. D. L. T. Y., and Knight of the R. Y. C. S to the T. R. S. I., by delivering the Patent and in due form as usual for the constitution of Chapters in foreign parts, and did, by virtue of my authority exchange his charakteristik for that of R. L. F.

The place mentioned, the Golden Horse Shoe, was the house where the No. 5 Chapters and Lodges were accustomed to assemble.

The seal on the diploma appointing Brother Mitchell a Provincial Grand Master has been destroyed, but that on the Charter of the Provincial Grand Lodge and Chapter exists. The design represents a bridge of five arches, and above it is displayed the letter Z. The presiding officer signed by his characteristic, the letters R. L. F., and as may be seen in the fac-simile in Lyon's *History* the words "Prov^l. Gra^d. Mas^r." stand above the seal, and "In. So. B." below.

Brother Mitchell was unable to use his Charter at the Hague. But going to Scotland shortly thereafter, he called a meeting of Knights of the Order. This revival placed the Order on a permanent basis.

The regular Minutes of the Royal Order at Edinburgh date from October 31, 1766. The oldest book of records is in the handwriting of Brother Mitchell. Down to 1763 the Register contains only fifteen names, including Brother Mitchell, but between that date and the commencement of the regular Minutes fifty were admitted, and it is recorded, July 28, 1769, that "after much trouble and a great deal of expense they had been able to revive and establish the Ancient Order of Scots Masonry in the metropolis of their native country, which would be attested by several members of the Honorable Council." The same year, by permission of the Provost and Baillies of the city, a room was fitted up at the expense of the Grand Lodge, in a "central" situation.

From the commencement of those regular Minutes the line of high officials can be traced. Down to July 4, 1767, Brother William Mitchell was the Grand Master or Governor of the "Royal Order." He was succeeded by Brother James "*Secresy*" Kerr. He resigned in 1776, and was succeeded by Brother William

"*Honor*" Baillie, Advocate (afterward Lord Polkemmet). When the latter resigned in 1778, Brother William Charles "*Eloquence*" Little, Advocate, succeeded him. The chair of Deputy Grand Master was filled in 1767 by Brother William "*Worship*" Mason, who was admitted to the Degree at Edinburgh A.D. 1754. When he resigned in 1770, Brother Lieut.-General Oughton became Deputy Grand Master.

During the period from 1770 to 1780 the office of Deputy Grand Master was filled by General Oughton, Brother Little, the Earl of Leven, and Lord Westhall. Of the four high officials, three were Grand Masters of Scotland, showing that at this period the Craft showed great favor to the Royal Order. But no Minutes were made between 1805 and 1813, showing a decline which continued so in Scotland for many years.

Abroad, the Royal Order flourished. Brother Hughan's catalogue of books has the entry: No. 945, of the year 1808, entitled:

Tableau général des officiers et membres, composant le R. Chapitre du grand et sublime Ordre de H-d-m de Kilwinning, sous le titre distinctif du *Choix*, constitué par la Grande Loge de l'Ordre séante à Edinbourg, le 4 Octobre, 1786. Sous les auspices de Mgr. le Prince de Cambacérès, grand maître d'honneur en France. (General list of the officers and members comprising the R(espectable) Chapter of the grand and sublime Order of H-d-m of Kilwinning, under the distinctive title of *Choix* (Choice), constituted by the Grand Lodge of the Order, sitting at Edinburgh, October 4, 1786. Under the auspices of my Lord the Prince Cambacérès, Honorary Grand Master in France.)

Nos. 946 and 953 contain "tableaux" of the officers of the foregoing, of November 30, 1808, and A.D. 1810, the latter having another list "du même Ordre séant à Rouen" (of the same Order sitting at Rouen), 1810, in the same volume.

Prince Cambacérès, Chancellor of the French Empire, was elected Honorary Grand Master of the Royal Order of Scotland, October 25, 1806, was chosen Sovereign Grand Commander of the Supreme Council of the Thirty-third Degree, July 1, 1806, and succeeded in his office of Provincial Grand Master by the Duke of Choiseul.

The above-mentioned Charter, for the Chapter de Choix, from the Grand Lodge of Edinburgh in 1786, was addressed to Nicholas Chadouille, Avocat en Parlement, and other brethren. A few months previously a Charter dated Edinburgh, May 1,

1786, had established a Provincial Grand Lodge of Heredom of Kilwinning, constituting John Matthews, a merchant of Rouen, Provincial Chief, with powers to plant the Order. Both these documents are signed by William Charles Little, Deputy Grand Master, William Mason, and William Gibb. To commemorate the event the Chapter du Choix struck a medal which is engraved in the *Tresor Numismatique Napoléon*. It represents between a draw-bridge open, at the left and a ladder on the right, a tower enbattled supporting a pillar on which is an open book. On the front of the tower are two square stones, one exhibiting the square and compasses, the other the letter R. The medal is inscribed with the following legend:

Obverse, L'ORDRE DE H-D-M. INTRODUIT EN FR. PAR. J. MATHEUS, G. P. M., 1786.

Reverse, in eleven lines, (1) T-R-S-T-A. N. CHADOUILLE, 1786. (2) T-R-S-T-A. L. T. DORBAN, 1789. (3) T-R-S-T-A. A. C. DURIN, 1806. (4) T-R-S-T-A. C. A. THORY, 1807. DEPUTE T-R-S-T-A. J. P. ROUYER.

In exergue, in three lines, the last curving, CHAP.: DE H-D-M. DU CHOIX A PARIS, 1809, JALEY FECIT L.: A-P-HT-N.

Jaley is the artist's name. The medal is of copper.

A short time after the establishment of the Order in France, a Provincial Grand Master was appointed for Spain, James Gordon, a merchant of Xeres de la Frontera, whose Commission was signed by Deputy Grand Master Dr. Thomas Hay, and Brothers Charles Moor and John Brown.

The Provincial Grand Lodge in France had jurisdiction over twenty-six Chapters of Heredom, including some in Belgium and Italy, but as fourteen of these Chapters were not ratified by the Grand Lodge of Edinburgh from January 10, 1809, to October 4, 1811, they may have been irregular.

The following Provincial Grand Lodges of the Royal Order of Scotland have been organized at the dates specified:

Glasgow and West of Scotland.....	1857
New Brunswick, Nova Scotia, and Prince Edward Island.....	1863
The Open Ports of China and the Colony of Hong Kong.....	1865
Western India.....	1870
London and the Metropolitan Counties.....	1872
Lancashire and Cheshire.....	1874
Ontario and Quebec.....	1875
United States of America.....	1877

Aberdeenshire.....	1883
Natal.....	1885
Yorkshire.....	1886
Northumberland, Durham, and Cumberland.....	1893
Cape Colony.....	1893
Canton of Geneva.....	1893
Hong Kong and Straits Settlements.....	1907
Quebec.....	1909

The Grand Orient of France assumed control of the Royal Order of Scotland in 1814 and on November 20, 1823, the Royal Order was merged into the Grand Orient.

By the close of the 18th century the Order became almost lifeless in Scotland. After a revival there was another decline but in 1839 two members of the Lodge St. David, Brothers Houston Rigg Brown, and John Osborne Brown, admitted a number of brethren including Brothers George Murray, afterwards Treasurer, and John Brown Douglass, afterwards Secretary.

Nearly a hundred years elapsed ere the holding of a Chapter in London of the Royal Order. A Provincial Grand Lodge was constituted on July 26, 1872, by the Earl of Rosslyn, Deputy Governor.

ROYAL ORDER IN THE UNITED STATES

As early as 1752 a Chapter was formed in Virginia, but seems soon to have ceased all activity. We must come down to the year 1877 for the foundation of the Provincial Grand Lodge in the United States. The Warrant signed at Edinburgh on October 4, 1877, is as follows:

IN THE NAME OF THE HOLY AND UNDIVIDED TRINITY

We, Sir John Whyte, W. D. M., President
of the Judges and Council of the Great S. N. D.
{ SEAL } R. M.: Warder of the T. W. R. of R. F. R. S.
{ R. S. Y. C. S. } M. N. T.: Deputy Grand Master and Governor
of the High and Honourable Orders of H.
R. M. of K. L. W. N. G. and the R. S. Y. C. S.:
Sir Alexander, S. T. N. T. H., Senior Grand
Warden, Sir William, B. T. Y., Junior Grand
Warden, and the Remanent Knights Com-
panions of the Royal Order of R. S. Y. C. S.
in Grand Lodge assembled —

TO

Sir Albert V. G. R. (Pike), Knight of the Order of the R. S. Y. C. S., send greeting in God Everlasting.

By virtue of the authority vested in US from time immemorial WE do hereby grant unto you and the rest of the Right Worthy and Worshipful Brethren of the Royal Order of H. R. M. and of the R. S. Y. C. S. in the United States of America, full power, warrant and authority to hold a Chapter of the order of H. R. M. in WASHINGTON, or elsewhere within the United States of America, so long as you and they shall behave as becometh Worthy Brethren of the said Order, or until the powers hereby conferred shall be withdrawn, which the Grand Lodge of our Order reserves full power and authority to do when they consider proper, with full power to you to remove the same from place to place, but always within the United States of America, as occasion shall offer for the good and glory of the Order, you and they conforming to the laws and regulations of the Grand Lodge transmitted to you now or afterwards, and we do hereby appoint you T. R. S. T. A. of the said Chapter and grant you full power, warrant and authority to appoint proper officers to assist you therein, viz.: a Deputy T. R. S. T. A., a Senior Guardian, a Junior Guardian, a Secretary, a Treasurer, a Marischal, a Deputy Marischal, and a Guarder, who shall act as Examiner and Introducer.

AND FURTHER, know you that for the good and promotion of the Order of H. R. M. in general we do hereby empower you to form a PROVINCIAL GRAND LODGE of the said Order, and do nominate, constitute and appoint you, the said Sir Albert V. G. R., to preside and rule over and govern the same and the brethren thereunto belonging, so long as you shall act conformably to the Laws and Rules of our Grand Lodge, and so long as this Charter and the powers therein conferred shall continue unrecalled, and we do hereby authorize, empower and charge you to take upon yourself, the title of PROVINCIAL GRAND MASTER of the Order of H. R. M. for the United States of America, being the Province hereby placed under your superintendence; and we do hereby grant you full power, warrant and authority to appoint proper officers to assist you in the high office hereby on you conferred, to consist of the following number and denominations: one Deputy Provincial Grand Master, a Senior Provincial Grand Warden, a

Junior Provincial Grand Warden, a Provincial Grand Sword-bearer, a Provincial Grand Secretary, a Provincial Grand Treasurer, two Provincial Grand Marischals, a Senior Provincial Grand Steward, and three other Provincial Grand Stewards, and a Provincial Grand Guarder.

AND FURTHER BE IT KNOWN to all and every one of the brethren that we hereby invest you with full power, warrant and authority to appoint such persons to be your officers as you shall think are most proper and fit for each respective post either in your Chapter or Provincial Grand Lodge, without consulting or asking the consent or approbation of any brother of the Order whatsoever, unless of your own free will you shall think proper to pay such compliment, which we deem expedient and therefore recommend.

AND FURTHER, we hereby invest you with full power, warrant and authority to depose or displace from his or their offices any officer or officers, who have been guilty of improper conduct or dignity to your Worship, or to fine, mulct or amerce them, or any of them, for the same, without being obliged to bring them to a formal trial, or asking the consent or approbation of the brethren for so doing, unless you shall of your own free will think proper so to do. But be it also known that if it shall appear to your Provincial Grand Lodge to be for the good of the Order in your Province that you should relinquish, or restrict your privilege of appointing or displacing your office-bearers, either in your Chapter or Provincial Grand Lodge, or in both, and if you see proper to consent to the same, it shall be in your power so to do, notwithstanding any existing general law of our Grand Lodge appearing to the contrary, and to cause a resolution or law to that effect specifying how and where the elections are to be in future conducted, to be endorsed upon or annexed to this Charter, and which when signed by you and registered in the Minute Book of your Provincial Grand Lodge, and a copy thereof, certified by your Provincial Grand Secretary, transmitted to and approved by our Grand Lodge, shall thereafter be as good and valid a law, so far as regards your Chapter and Provincial Grand Lodge, as if it had been made by our Grand Lodge of the R. S. Y. C. S.; and being entered in our Record Book shall be irrevocable by you and your successors in office unless by application to and with

the approval of our Grand Lodge; it being, however, declared that nothing shall affect your right as Provincial Grand Master or the rights of your successors in office to appoint your or their Deputy.

AND WE FURTHER strictly require of the brethren in general, your Provincial Grand Officers as well as others, to respect, acknowledge and obey you, the said Sir Albert V. G. R., and pay you due respect as HEAD RULER and GOVERNOR over them and their Chapter or Chapters in your said Province: And we do hereby appoint you to hold quarterly meetings of your Provincial Grand Lodge for regulating the affairs of the Order of H. R. M. in your Province.

AND FURTHER, we hereby empower you and your Chapter to advance to the Royal Order of H. R. M. (on paying a fee not less than two guineas, of which ten shillings and sixpence shall be transmitted to our Grand Lodge), such Master Masons as are companions of the Royal Arch Chapter and as are well known to you and your brethren to be worthy of that High Honor, but with this proviso, that you shall not have it in your power within your Provincial Grand Lodge or elsewhere to promote any brethren of H. R. M. to the Sublime Order of the R. S. Y. C. S., without special authority obtained from our Grand Lodge for that purpose, nor even then, unless on payment of a fee of at least one guinea (of which ten shillings and sixpence shall be transmitted to our Grand Lodge).

AND FURTHER, be it known to you that we prohibit and discharge you and your Provincial Grand Lodge or Chapter from granting any PATENTS OR LETTERS OF CONSTITUTION to Chapters, or Diplomas to the Brethren or Knights, under any pretence whatever, all such things being issued by us alone, and diplomas being so issued free of charge, on payment of the fees above mentioned, payable to us on advancement to the Order of H. R. M. and promotion to the Sublime Order of R. S. Y. C. S.

AND FURTHER, be it known to the brethren in general that it is not, nor can it be, in their power to depose or displace you or your successors in office from the high office hereby on you conferred, except for high or enormous crimes tending to the scandal and detriment of the Order, and not then without bringing you to a regular trial, and an account of the proceedings therein, with

the crime and sentence of the Council, being first sent to and approved by our Grand Lodge at Edinburgh.

AND FURTHER, we empower you to relinquish, give up, or resign your said office with the powers and privileges attached thereto as aforesaid, in case you shall think proper or be desirous so to do, to any worthy qualified Knight of the Order of the R. S. Y. C. S., and to no person whatsoever, under that Degree, but your successor or successors, in office, before he or they shall exercise any of the powers connected with said office must be approved by our Grand Lodge.

AND FURTHER, be it known to you, that if you or your successors in office are guilty of acting contrary to our will and pleasure or any of the Laws, Rules, and Regulations now appointed by us, or which may hereafter be appointed for your observance by authority of our Grand Lodge, from which you hold this Constitution or Charter, these Presents and all power thereunder shall forthwith cease and determine without any formal revocation on our part, and you and they shall be rendered incapable of holding any Grand Office or authority in the Royal Order, and also be liable to be extruded for contempt and disobedience.

That all Companions of the Royal Order admitted in your Provincial Grand Lodge or Chapter may be duly enrolled in our Record Book, we do particularly direct your attention to the Twenty-sixth Article of our Constitution and Laws as revised and approved on Sixth January, one thousand eight hundred and sixty-two.

And for every Authority, Power and Privilege herein above mentioned, this shall be your sufficient Warrant, Patent and Charter.

In testimony whereof, this, our Charter, written by Alexander Blues Wyllie, clerk to our Grand Secretary, is subscribed by JOHN WHYTE-MELVILLE, of Bennochie and Strathkinnes, our Deputy Grand Master and Governor; ALEXANDER HAY, our Senior Grand Warden; WILLIAM MANN, our Junior Grand Warden; GEORGE MURRAY, our Grand Treasurer, and JOHN BROWN DOUGLAS, our Grand Secretary; all Knights of the R. S. Y. C. S., duly sealed and thereupon approved and issued by our Grand Lodge of the Royal Order, at Edinburgh, this fourth day of October, in the

year of our Lord one thousand eight hundred and seventy-seven, and of the Restoration of the Order 564.

J. WHYTE-MELVILLE, W. D. M.

ALEX. HAY, S. T. N. T. H.

W. MANN, B. T. Y.

GEORGE MURRAY, G. T.

J. B. DOUGLAS, G. S.

The "charter members" were thirteen in number, including several well-known and eminent brethren (whose labors for the Craft and deep interest in its welfare are as familiar to English Masonic students as to those in America), all of whom became members of the Grand Lodge at Edinburgh. The founders were:

Albert Pike, Washington, District of Columbia.

John Robin McDaniel, Lynchburg, Virginia.

Henry L. Palmer, Milwaukee, Wisconsin.

Jas. C. Bachelor, New Orleans, Louisiana.

Vincent L. Hurlbut, Chicago, Illinois.

Josiah H. Drummond, Portland, Maine.

William M. Ireland, Washington, District of Columbia.

Robert McC. Graham, New York City.

Albert G. Mackey, Washington, District of Columbia.

Enoch Terry Carson, Cincinnati, Ohio.

Charles Roome, New York City.

Charles Eugene Meyer, Philadelphia, Pennsylvania.

Samuel C. Lawrence, Boston, Massachusetts.

The number of members in the Order was divided equally between the Southern and Northern Masonic Jurisdictions of the United States; the total number was fixed at one hundred and fifty, with a margin of twenty-five.¹ Election is by ballot, which must be unanimous. There are no by-laws for the regulation of proceedings in the United States except the Rules of the Order, and the series of standing resolutions.

The Provincial Grand Lodge meets alternately in the Northern and Southern Jurisdictions, holding the annual meetings "on the Monday nearest the day fixed for the meetings of the Supreme

¹ The Constitution was changed later on and the number was then not limited.

Council." The only special regalia worn on these occasions are the "Star and Garter," the aprons and cordons not being obligatory. The archives of the Provincial Grand Lodge preserve sketches and portraits of each member. Since 1883 the ladies of the Knights Companions were admitted to the annual gatherings and banquets.

The proceedings on these occasions include an "Allocution" delivered by the Provincial Grand Master. The addresses of the first Provincial Grand Master, the late General Albert Pike, furnish the following extracts:

Antiquity of the Royal Order.— I value the Ancient Order, for it is eminently Masonic. It has close kinship with the three degrees of Ancient Craft Masonry. Its quaint old Ritual has throughout the old-fashioned simplicity of the Masonry of the 17th century, when it and those Degrees were all the Freemasonry that existed in the world. We read it and breathe the air of the old days. After having been long conversant with the elaborate ones of the present day, it is like going from the pomp and show of cities into the forest and prairie, to live among the frank hunters and sturdy husbandmen who have been the builders of the States, to enjoy the long days of October in the woods, and sleep at night under the protecting stars. (October 16, 1882.)

Primary Aim of the Rite.— We represent, not altogether unworthily, I hope, the intellect and the scholarship of the Freemasonry of the United States: Our Father who is in Heaven has given us the opportunity to serve Masonry worthily, and make it the debtor of the Royal Order, by leading the Masons of the "Blue" Lodges to the living springs of truth, making known to them the true meaning and profound significance of their most ancient symbols, and teaching them to set a higher value upon their Freemasonry, and to elevate it, in the estimation of the world. (September 24, 1883.)

Historical Basis of the Order.— It was established, our Ritual declares, "to correct the errors and reform the abuses which had crept in among the three Degrees of St. John's Masonry." It is "for the preservation in its purity of St. John's Masonry." One who comes to seek admission here declares that he is "a Mason from a Lodge dedicated to St. John"; and he comes to seek a Word which was lost, and which by our assistance he hopes to find.

The Royal Order has also the early symbolism of the "Blue" Degrees, and not that borrowed from the Alchemical and Hermetic books. The column of the Tower of Refreshment has a square base of pedestal, intended to be a cube or perfect ashlar. The shaft of the column has nine windows looking East, one for each flight of seven (7) steps. On the column is a triangular entablature; on this a book and under the letters upon its face a square, a level, and a plumb rule; over these a pair of compasses extended to a right angle. The stairway has three landing-places and the lowest flight of stairs is of seven steps, the second of five, and the "apex" of three.

It was an innovation to make the possession of the Degree of the Royal Arch a necessary qualification for admission into the Order; for it was at first open to Master Masons. (October 15, 1888.)

The second Provincial Grand Master was Brother Josiah H. Drummond, of Maine; nominated to succeed General Albert Pike.

The Constitutions and Laws, as drawn up in London at the foundation of the Order in 1742, remained unchanged till January 5, 1767. By one of these laws, Rule 19, fees are to be paid to the Grand Lodge of Edinburgh by members in England, and the Constitution declares that the King of Scotland is Perpetual Grand Master, and therefore not an elective officer.

By the Statutes, the Grand Lodge of R. S. Y. C. S. and Grand Chapter of H. R. M. can only be held in Scotland, and the former reserves to itself the right to promote to the honor of Knighthood of the R. S. Y. C. S., but usually delegates the power to that effect to the Provincial Grand Masters, by personal Patents.

The Grand Lodge officers are similar to those already noted for the Provincial Grand Lodge, but the brother who rules that body, until a King of Scotland (called of Great Britain and Ireland) is able to become Grand Master, is termed "Deputy Grand Master and Governor," a Deputy Governor being also appointed, all having corresponding rank in the Grand Chapter of H. D. M. The D. G. M. (and Governor) and Deputy Governor of the Grand Lodge are by virtue of their offices Warder and Deputy Grand Warder of the T. W. R. of R. F. R. S. M. N. T., and the Provincial Grand Master enjoys a similar status in his Province; as also T. R. S. T. A. of his own Chapter.

July 4 is election-day for the Grand Officers and also for subordinate Chapters out of Scotland, or first following lawful day, if the date shall be a Saturday or Sunday. The other stated meetings of Grand Lodge and Provincial Grand Lodges are October 4, January 4, and April 4, with the same exceptions.

Members acting as Grand Officers temporarily have power to sign Diplomas, Charters, Patents, etc.

On the 4th of April, 1855, the Supreme Council 33d Degree of Scotland, and on the 11th of May following, the Grand Lodge of the Royal Order agreed to a reciprocal treaty, by which only members of the Royal Order can be admitted to the 18th Degree,

and all Knights of the Royal Order, provided they are Royal Arch Masons, have special privileges as to fees in joining the Ancient and Accepted Scottish Rite.

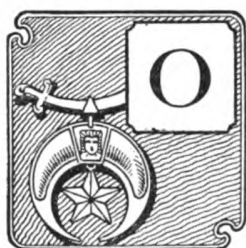
Brother John Whyte-Melville was the Deputy Grand Master and Governor for many years, and on his death was succeeded by the Right Honorable, the Earl of Rosslyn, in 1885, who in turn died September 6, 1890. The Grand Secretary was the Scottish Masonic historian, Brother D. Murray Lyon.

The "Year of the Restoration of the Order" dates from 1314, so that A.D. 1900 or A.L. (the year of Light) 5900 would be "*Anno Ordinis*" (the Year of the Order) 586, 586 to St. John the Baptist Day; but after that festival it would be 587. A similar mode had long been followed by the Knights Templar (which, doubtless, refers to De Molay's martyrdom), in relation to the year, A.D. 1118, thus suggesting an intimate connection between the two bodies.

CHAPTER ONE HUNDRED SEVEN

ANCIENT ARABIC ORDER NOBLES OF THE MYSTIC SHRINE

The Shrine



OF the Ancient Arabic Order Nobles of the Mystic Shrine we may say it is a playground for Freemasons. Aiming at a distinctive place for itself without trespassing upon the field of any other institution, the symbols, tokens and other details, ritualistic and executive, show features suggested by Arabic and Egyptian costumes, customs, and creeds.

The "Shrine," as is commonly for the sake of brevity the name applied to the Ancient Arabic Order Nobles of the Mystic Shrine, has an origin about which the various writers upon the subject have not agreed. Various conflicting claims have been made about the early history. These differences will receive attention later. Here we may say that the point on which there is general agreement is that the real work of preparing a Ritual and organizing a Temple in the City of New York and four years later organizing what was first known as the "Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America," was done by Dr. Walter M. Fleming, ably assisted by Nobles Charles T. McClenachan and a few others.¹

Noble Fleming and his associates purposely gave to the Ritual in text and ceremonies the impress of alluring sentiment of mysticism presented in Oriental style. So much is this tendency of the founders in evidence from the very start of the Order in the United States that even those active in the "Shrine" from

¹ "History of the Imperial Council, Nobles of the Mystic Shrine," W. B. Melish, Preston Belvin, James McGee, George S. Meredith, Fred D. Schram, Committee on History, Cincinnati, 1919, p. 14.

the earlier years of its progress find difficulty in saying with precision how much or how little confidence should be placed in any claims made for an exclusively foreign origin of the institution.

That the reader may judge of the situation for himself we will present a selection of the several statements. From these he may determine whether the "Shrine" was a legacy from the far East, or an invention of near New York, or Oriental in dress and American by birth, and to what an extent the institution is indebted to both sources for its peculiarities.

An account of the origin and history of the Order is given in *Mecca, the Parent Temple*, published in 1894, a book "compiled and collated" by Noble Dr. Walter M. Fleming and Noble William S. Paterson.

Brother Fleming was the first presiding officer, the Illustrious Potentate of Mecca Temple, and was the first Grand Imperial Potentate of the Order. "Grand" in the titles of officers was discarded by the Imperial Council in 1887.

The name of the Temple at New York was originally "Gotham" and was not changed until it was decided that all Temples should be called by an Ancient Arabic or Egyptian title, when Mecca was chosen and written over Gotham in the previous Minutes.¹

Noble Paterson was the first Recorder of Mecca Temple, serving for twenty-five years, and was also the Recorder of the Imperial Council from 1876 to 1889.

"The Order of the Nobles of the Mystic Shrine was instituted by the Mohammedan Kalif Alea (whose name be praised!), the cousin-german and son-in-law of the Prophet Mohammed (God favor and preserve him!), in the year of the Hegira 25 (A.D. 644) at Mecca, in Arabia, as an Inquisition or Vigilance Committee, to dispense justice and execute punishment upon criminals who escaped their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations. The original intention was to form a band of men of sterling worth, who would, without fear or favor, upon a valid accusation, try, judge, and execute, if need be, within the hour, having taken precautions as to secrecy and security.

"The 'Nobles' perfected their organization, and did such prompt and efficient work that they excited alarm and even con-

¹ *Meccan*, Louis N. Donnaton and Epes W. Sargent, November, New York, 1917, p. 37.

sternation in the hearts of the evil doers in all countries under the Star and Crescent.

"The Order is yet one of the most highly favored among the many secret societies which abound in Oriental countries, and gathers around its shrines a select few of the best educated and cultured classes. Their ostensible purpose is to increase the faith and fidelity of all true believers in Allah (whose name be exalted!). The secret and real purpose can only be made known to those who have encircled the Mystic Shrine according to the instructions in 'The Book of the Constitution and the Regulations of the Imperial Council.'" ¹

Much more is said to the above effect by Brothers Fleming and Paterson, and we are given a list of prominent persons affiliated with the Order in other countries. Passing those details we reach an explanation of the purpose of the organization in the United States:

"The Order of Nobles of the Mystic Shrine in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people.

"The Ritual now in use is a translation from the original Arabic, found preserved in the Archives of the Order at Aleppo, Syria, whence it was brought, in 1860, to London, England, by Rizk Allah Hassoon Effendee, who was the author of several important works in Arabic, one of which was a metrical version of the Book of Job. His *History of Islam* offended the Turkish Government because of its humanitarian principles, and he was forced to leave his native country. He was a ripe scholar in Arabic poetry and the general literature of the age, and his improvements in the diction of certain parts of the Ritual of the Shrine are of great beauty and value."

Brothers Fleming and Paterson tell us that in 1698 a "learned Orientalist, Luigi Marracci," was initiated into "our Order of Nobles" and he translated the Ritual into Italian. Proceeding further in regard to the Ritual we are informed that:

"In making the present version the translator has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon. The

¹ "Mecca, the Parent Temple," Fleming and Paterson, New York, 1894, pp. 12 to 14.

rendering is literal where the idiom permitted, except where a local reference required the substitution of American for Oriental names of cities.

"The work was perfected in August, 1870, under the supervision of Dr. Walter M. Fleming, 33°, Sovereign Grand Inspector General, Ancient Accepted Scottish Rite, and Past Commander of Columbian Commandery, No. 1, Knights Templar, New York, who received his instructions and authority from Rizk Allah Hassoon Effendee, who had competent jurisdiction for America."

Considerable space is given in the "History" of 1894 by Brothers Fleming and Paterson in dealing with the relations of William J. Florence to the Order of Nobles of the Mystic Shrine.

A long letter from Brother Florence written in 1882 gives the details of a visit made by him in August, 1870, at Marseilles, France, to a Hall near the Grand Hôtel de l'Univers where there was a meeting of Bokhara Shrine Temple presided over by Yusef Churi Bey, an employee of the Persian Consulate. Brother Florence mentions the prominent people in attendance, the impressive ceremonies, the elaborate stage scenery, and continues:

"I need not describe the work of the Temple any further than to say that the intention is to enact a drama very much like our own, which had for its object the same lesson, and there can be no better or more zealous workers in a good cause than those French brothers who celebrated the Mysteries at Marseilles on that evening.

"My duties prevented a sufficiently long stay in Marseilles to witness a second performance and I therefore begged Yusef Bey to allow me to have a copy of the Ritual and Laws, which I received on the day I sailed for Algiers.

"In Algiers the Shrine of the Mogribins was in full operation, meeting each week on Friday evening. Abu Mohammed Baki was the Shayk, and among the members were nearly every one of the many consuls, vice-consuls, and other diplomats of the port, many of the most noted merchants and bankers, and not a few of the learned and gifted Mohammedans, who are passionately fond of perpetuating ancient customs which increase their social pleasures. The costumes and furniture of the Shrine in Algiers were gorgeous in silk, wool and fine linen, decorated with embroidery in gold, silver and colors, and the sword, spears, and other articles

used by the guards and officers in the work were genuine steel, many of which had been in actual service in the field of battle."

Circumstantial as is this record by Brother Florence, there are two other supporting evidences of much weight. A few months before he died, Grand Secretary Parvin of the Grand Lodge of Iowa submitted to him a newspaper clipping that said among other things that he was initiated at Cairo. In reply the famous actor wrote:

"The points in the paper are mainly correct. I was the first to introduce the Order in America. Dr. Fleming amplified and perfected the work."

Going further than even this direct and emphatic testimony, is the letter written by Dr. Fleming and also made a part of the "History" by Noble Paterson and himself. He says:

"Mr. Florence was entertained as a Mason at Marseilles, in Bokhara Temple of the Arabic Bektash. He at this time simply witnessed the opening session of the exoteric ceremonials which characterize the politico-religious Order of Bektash of Oriental Europe. A monitorial, historic and explanatory manuscript he also received there. It did not embrace the esoteric inner Temple exemplification or obligation, nor the 'Unwritten Law' which is never imparted to any one except from mouth to ear. Shortly afterwards, Mr. Florence was similarly favored in Algiers and Aleppo. Through letters and commendations he finally secured the manuscript monitor, history and descriptive matters, from which sprang the Order in this country. It was in Algiers and Aleppo that he was received into the Inner Temple under the domain of the Crescent, and first became possessor of the esoteric work, the 'unwritten law,' and the Shayk's obligation. Subsequently he visited Cairo, Egypt, and was admitted, and collected more of Oriental history and the manuscript of 'Memorial Ceremonials.'

"But Mr. Florence was never fully recognized or possessed of authority until long after his return to America. All he possessed was a disconnected series of sheets in Arabic and French, with some marginal memoranda made by himself from verbal elucidation in Aleppo. Through Professor Albert L. Rawson, these, with others received afterwards through correspondence abroad, comprised the translations from which the Order started here. Mr.

Florence and myself received authority to introduce the Order in America."

Far different is the story told by Brother James McGee in his *Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrine in North America*. Published in 1918 this pamphlet informs us that with the object of bringing the Order to the notice of the Masonic Fraternity, the founder felt the same necessity, as did those who have founded other secret fraternal orders, of surrounding it with the flavor of mysticism and ancient lineage to secure a standing and success. Brother Fleming wanted the Order to be Arabic by birth but American by adoption, having a broad toleration, "He who holds a belief in a Supreme or Most High is never questioned as to any definition of that belief." The Order in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence, Brother McGee continues, the secret of its profound grasp on the intellect and heart of cultured people, the purpose being to make the Order an organization for the exercise of charity, the improvement of the mind, and an ally of the Fraternity of Freemasonry of the United States.

In his early days Brother Fleming traveled throughout Europe, the Orient, and America. Democratic, social of disposition and temperament, ever at home with kindred spirits, a lover of fishing and shooting, a constant student, he had a book in hand up to his last moments. Possessing a keen retentive memory, he was the best of entertainers, having a fund of sympathetic and humorous recitations, and he drew about him a host of friends. Through miscellaneous literary work he developed into form his conception and production of the Order of the Mystic Shrine as a relaxation from the serious strain and activity necessary in the portrayal by himself and his fellow members of the many characters in the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry. The very foundation of the Shrine was laid in the Scottish Rite.

On Sunday, April 21, 1867, the Aurora Grata Lodge of Perfection of Brooklyn held a special meeting at the Metropolitan Hotel at the northeast corner of Broadway and Prince Street, New York City, for the purpose of conferring the Ineffable Grades of the Ancient Accepted Scottish Rite by communication upon

Brother William J. Florence who was "about to depart for Europe," as the Minutes say. There were present Illustrious Brother McClenachan and one other member of the Supreme Council for the Northern Masonic Jurisdiction, two from the Southern, and a number of brethren of Aurora Grata. The Degrees of the Council, Chapter, and Consistory were also conferred upon Brother Florence before his departure. This was the trip made by him to the Old World preceding the establishment of the Ancient Arabic Order of the Nobles of the Mystic Shrine in the United States. Brother Charles A. Brockaway, Past Potentate of Kismet Temple, and Historian of the Aurora Grata bodies says:

"Brother Florence brought back monitorial, historical and explanatory manuscripts and communicated the secrets of the Order to Dr. Walter M. Fleming of Aurora Grata Consistory, who was empowered to introduce and establish the Order in America. It was determined to confer the Order only on Freemasons and on the 16th of June, 1871 (Brother McGee puts the date in September of the following year), four Knights Templar and seven members of Aurora Grata Consistory, Thirty-second Degree, were made acquainted with the secrets of the Order by Dr. Fleming and Brother Florence. It was decided to engage in the establishment of the Order, and on the 26th of September, 1872, the organization was effected and officers elected. Nine of the thirteen founders of the Mystic Shrine in the United States were members of the Aurora Grata bodies."¹

The nine members mentioned in the above paragraph were William J. Florence, Walter M. Fleming, Charles T. McClenachan, Daniel Sickels, John W. Simons, George W. Millar, William S. Paterson, John A. Moore and James S. Chappelle. The first thirty Nobles of the Mystic Shrine were officially listed and numbered as follows: 1, Walter Millard Fleming; 2, William Jermyn Florence; 3, Sherwood C. Campbell; 4, James S. Chappell; 5, Oswald M. d'Aubigne; 6, Edward Eddy; 7, Charles T. McClenachan; 8, George W. Millar; 9, John A. Moore; 10, Albert P. Moriarty; 11, William S. Paterson; 12, Daniel Sickels; 13, John W. Simons; 14, Benson Sherwood; 15, Charles Aikman; 16, William V. Alexander; 17, John E. Bendix; 18, William Blanchard; 19, Benjamin F. Brady; 20, John F. Collins; 21, Edward du Laurans; 22, Edward

¹ "One Hundred Years of Aurora Grata," Charles A. Brockaway, Brooklyn, 1908, p. 48.

Martin Luther Ehlers; 23, Peter Forrester; 24, William Fowler; 25, William T. Hardenbrook; 26, Philip Lenhart; 27, Joseph M. Levey; 28 James McGee; 29, Charles T. Murrat; 30, William D. May.

Brother Fleming, while active in the work of the Scottish Rite and in Knight Templarism, was also working early in the seventies upon his manuscript of the Shrine. He completed his membership in the Consistory in May of 1871 and in March, 1872, became a member of Columbian Commandery. He conferred with that able ritualist and Masonic student, Charles T. McClenachan, and as Brother McGee informs us they agreed upon the decoration of the Shrine Ritual with the mysterious glamour and spice of Eastern mysticism and color.

The preliminary requirements of membership decided upon for the Nobles of the Mystic Shrine were such that the new organization became an adjunct to the York as well as the Scottish Rite. A Candidate for the Order of the Mystic Shrine in the United States, as the law in due course came to read, must be a Thirty-second Degree Mason of the Ancient Accepted Scottish Rite of the Northern or Southern Jurisdiction or those in harmony with the same, or a Knight Templar according to the requirements of the Grand Encampment of Knights Templar of the United States.

Brother Dr. Fleming was the family physician of Brother Florence and a boon companion of his. Fleming and McClenachan, as we are told by Noble James McGee, considered how the Order could be properly introduced and gain the quickest success. They concluded to retain the aroma of Orientalism and also secure Florence's consent to the use of his name to picture to the Masonic world the source from whence Fleming's writings could be established as authentic. Florence readily assented after the subject had been fully explained to him. He received a thorough coaching in his part, in which he was prepared to say nothing but to agree to what was said of him. They would do the rest. Fleming now drew upon his imagination and wrote up Florence in his visits to the imaginary Shrine Temples of foreign lands in "regal splendor," as he termed it, and his "comminglings" with the Nobility of the Order abroad, bestowing upon his congenial patient and chum many honors.¹

¹ "Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrine in North America," James McGee, New York, 1918, p. 9.

This the later and more prosaic explanation of the founding of the Order has of recent years gained ground though the story lacks the picturesque qualities of the days when on paper at least relations with Shrine Temples of the East were presumably maintained and the advertising of a welcome to visiting Nobles was printed regularly in Arabic in the columns of a New York publication.

At the organization of Mecca Temple in 1872 the following officers were elected, when at that time there were thirteen members of whom eleven were present, Florence and Campbell being absent:

Walter M. Fleming, Potentate; Charles T. McClenachan, Chief Rabban; John A. Moore, Assistant Rabban; William S. Paterson, Recorder; Edward Eddy, High Priest; James S. Chappel, Treasurer; George W. Millar, Oriental Guide; and Oswald M. d'Aubigne, Captain of the Guard.

The Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America was duly organized on June 6, 1876, the date of the Annual Communication of the Grand Lodge of Free and Accepted Masons of the State of New York. The following brethren were elected as officers of the Imperial Grand ("Grand" was dropped later from titles, in favor of "Imperial") Council for the term of three years: Walter M. Fleming, New York, Grand Potentate; George F. Loder, Rochester, New York, Deputy Grand Potentate; Philip F. Lenhart, Brooklyn, Grand Chief Rabban; Edward M. L. Ehlers, New York City, Grand Assistant Chief Rabban; William H. Whiting, Rochester, New York, High Priest and Prophet; Samuel R. Carter, Rochester, New York, Oriental Guide; Aaron L. Northrup, New York City, Grand Treasurer; William S. Paterson, New York City, Grand Recorder; Albert P. Moriarty, New York City, Grand Financial Secretary; John L. Stettinius, Cincinnati, Ohio, Grand First Ceremonial Master; Benson Sherwood, New York City, Grand Second Ceremonial Master; Samuel Harper, Pittsburgh, Grand Marshal; Frank Bascom, Montpelier, Vermont, Grand Captain of the Guards; and George Scott, Paterson, New Jersey, Grand Outer Guard.

Brother Fleming was born at Portland, Maine, June 13, 1838, and died at Mount Vernon, New York, on September 9, 1913.

Brother McClenachan was born at Washington, District of Columbia, on April 13, 1829, and died on December 19, 1896. Noble Florence was born at Albany, New York, on July 26, 1831, and died at Philadelphia on November 19, 1891. Noble Paterson was a Scotchman, born at Haddington on March 6, 1844, coming to this country at three years of age, and died in New York City on May 21, 1913.

Excellent Masonic biographies in brief are given in the *Early History* by Noble McGee of Nobles Fleming, Florence, McClenachan, Paterson, and Sam Briggs, the latter succeeding Noble Fleming as Imperial Potentate at the Cleveland session of 1886. Noble Briggs as the first Potentate of Al Koran Temple is credited highly by Brother McGee for the fine staging of the ceremonies in the early days. To Damascus Temple of Rochester is also by him on page 17 of his *History* credited the first complete rendition of the ceremonial work, but the "*History of the Imperial Council*," page 167, assigns this honor to Al Koran Temple.

Several articles of Shrine interest were published in the *Builder*, of Anamosa, Iowa, in 1916, see pages 157, 242, 286, and 350, the last being a complete list of the Masonic connections of Noble Florence whose affiliation with Freemasonry has been mistakenly questioned.

William Winter, the historian of the American stage, has a chapter of eulogy upon Florence in his *Wallet of Time*. He is bountiful of praise in verse and prose, stating of Florence that he was "in art admirable; in life gentle; he was widely known, and he was known only to be loved." Again, he claims of Florence that "Heaven were lonely but for souls like this."

We must not too readily exclude from the credit of truly active work for the Shrine this gracious personality, "Billy" Florence. Of record is it that on October 21 and 22, 1876, at the Opera House, and at the Kennard Hotel, Noble Florence conferred the attributes of the Order upon Sam Briggs, Brenton D. Babcock, and three other Clevelanders. He was afterwards an honored visitor when Al Koran Temple got under way. How much is due the inspiration of his presence may not be known but there was an early scenic triumph in ritualistic display of that Temple at Cleveland, Ohio, and widely advertised and initiated by the Imperial Poten-

tate and other visitors. So much of Florence is the Shrine at its best, that there is no great stretch of imagination required to believe that from this ingenious student and exponent of the stage dramatic the Order has profited. Typical indeed, was he of the ideal Shriner, a hearty whole-souled Freemason, sunny and serene.

CHAPTER ONE HUNDRED EIGHT

MYSTIC ORDER VEILED PROPHETS OF THE ENCHANTED REALM

The Grotto



AL MOKANNA, the Veiled Prophet, bears also the name of Hakem ben Haschem, and according to Persian records lived sometime between the 7th and 8th centuries during the government of the Caliphs (meaning "Successors" and applied to the several heads of the Mohammedan States). Becoming a rebel as well as a dissenter from the faith of Islam, he raised the standard of a religious revolution in the city of Merou, or Merv, the Capital City of the Persian Province of Khorassan. There he gathered around him many of the discontented to whom the despotic rule of the Caliphs had become unbearable. Some authorities give the name of the prophet, Al Mokanna, the Veiled One, as Al-Hakim-ibn-Otto, and the date of his activity as about the year 760. His prophecies were always uttered from behind a veil, hence the term applied to him.

Thomas Moore used this character in a poem interesting on account of the details regarding Al Mokanna, as well for the mention of places and persons whose titles were borrowed with profit in the naming of Grottoes.

There is also the curious coincidence that just as the Grotto is indebted to the poet Moore, so did Brother Fleming get inspiration for the Shrine from Francis S. Saltus' book *Honey and Gall*. See the dialogue between the Angel and the Student on page 208 of that work.

However, in the case of the Grotto, the poem by Moore was not the source of inspiration which produced the ritual and evolved the peculiar characteristics which distinguish the Order. It was not until long after the fundamental lines of the structure

had been established that the Order came in contact with the poem and then only incidentally, through the selection of the new name and when the Supreme Council was organized. The name, Mystic Order of Veiled Prophets of the Enchanted Realm, was finally chosen because of the enchantment of goodfellowship which the members had found within the mystical realm the Order had opened to their enjoyment.

It was also the determination of the members, as expressed by Commodore W. C. Eaton, that the Order should be the most secret of secret orders; it was to be veiled, and the Mokanna of the poem was adopted as the mask or veil of secrecy which the Order was supposed to wear before the world. Thus the Al Mokanna of the poem is not indicative of the ideals taught by the Order; he is only the veil, and the use of Persian names by Grottoes simply fringes the veil with the peculiar charm of mysticism and imagery associated with all that comes from the mysterious East. The real Mokanna of the Prophets dwells in the hearts of the faithful and is so opposite in character to the false Mokanna of the poem that he is known only to those who have looked behind the veil and beheld the Enchanted Realm.

Dr. Oren Root of Hamilton College, gave at an early meeting of the Supreme Council a response to a toast discussing the "Why" of the organization. From this we take the following:

Freemasonry deals with manhood, square and upright; it is practical and earnest. Speculative minds have built upon the practical tenets of Freemasonry extended systems having abstruse and complicated meanings. Others, fully realizing that "Life is real, life is earnest," have felt that the real would be no less real, the earnestness no less strong, if there came the warmth of humor, the gleam of wit, and the glow of sympathy. We need sunshine in life as well as in the air.

Master Masons, good and true, of Hamilton Lodge, No. 120, averse to trespassing upon the dignified earnestness of the Lodge, yet feeling the need and value of closer, warmer communion, were wont, after the Lodge closed, to tarry for social intercourse. In the flowing humor and the sparkling wit, in the joke and song, the heart warmth oft and long remembered of these tarryings, they entered a "Realm Enchanted," and by and by they became its "Prophets."

To perpetuate what gave them pleasure, and — as true warm souls are generous — to widen the scope of it, they organized. As they were Freemasons, they limited its boundary to the Masonic Fraternity though it makes no claim to be Freemasonry.

So the "Order" came: "Mystic" in its subtle lessons as in its form; "Veiled" because no human heart stands all revealed; of an "Enchanted Realm," because who does not know how duties wear and sorrows burden in any unenchanted realm?

If Rites are framed to teach higher speculative tenets — and we honor them, so too may Rites well be framed to gather and scatter the warm-heart sunshine of life. The Grand Alchemist has tested it; it is elixir.

The Grotto is the offspring of an entirely local enterprise for stronger sociability among the brethren of Hamilton Lodge, No. 120, Free and Accepted Masons, Hamilton, New York. Obviously the very informality of a group of this kind did not tend to the regular keeping of complete records from the beginning but any uncertainty later about the facts was met by the very favorable circumstance that several of the first members long continued their activities in the Grotto, Brother Sidney D. Smith of Hamilton becoming the Grand Secretary and also as Historian preparing in 1902 an account of the Order.

For a few years prior to 1889 Brother LeRoy Fairchild and other brethren of Hamilton Lodge had often met in a jovial fellowship of fun and frolic. Their lively social relations, sometimes mischievous but never mean, resulted in the summer of 1889 in the working out of an initiatory scheme promising a rich fund of enjoyment. This project for future pleasure received so warm a welcome that a more permanent and formal organization seemed necessary.

On the evening of September 10, 1889, there was an organization meeting held in the Masonic Hall at Hamilton of the following brethren: LeRoy Fairchild, George Beal, Sidney D. Smith, Thos. H. Beal, Wm. M. West, J. W. Clark, U. C. Van Vleck, B. J. Stimson, Adon N. Smith, H. S. Gardiner, C. J. Griswold, Robert Patterson, A. M. Russell, John A. Holmgren, John F. Howe, G. G. Waldron, and Edwin L. Peet.

At this first meeting the following officers were elected: LeRoy Fairchild, K. D.; B. J. Stimson, C. J.; George Beal, C.; J. W. Clark, C.; Thos. H. Beal, W. D. R.; and Sidney D. Smith, Secretary.

While this organization developed later on into the Mystic Order of Veiled Prophets of the Enchanted Realm, there was at the start nothing more in the minds of the members than an entirely local affair. Of this we are assured by the name.

The brethren chose for the title of the new institution the Fairchild Deviltry Committee, and the presiding officer was called the "King Devil!"

Membership in the organization was decided at this first meeting to be confined exclusively to Master Masons in good standing. Thus the Order then and since has stood in the same relation to the Lodge that the Shrine does to the Commandery or the Scottish Rite.

Brothers R. R. Riddell and H. P. Tompkins were proposed for the first candidates and a date was set for their initiation. The ceremony took place and proved a great success. A Ritual for the occasion had been written by Brothers George Beal and Adon N. Smith. This work evoked warm praise at the first rendition and a Ritual Committee comprising Brothers R. R. Riddell, George Beal, A. N. Smith, L. R. Fairchild, T. H. Beal, and W. M. West, was appointed to revise and further perfect the ceremonial.

Grand Secretary Smith accords to Prophets R. R. Riddell and George Beal the credit for successfully working out the revision. Brother Riddell brought ideal qualifications to the task, brilliantly embellishing the revised work with gems fanciful and sparkling, and inspiring much of the showy dash, urge and glitter. His greatest contribution to the ceremonies came through his suggestion that the characters in the drama be given mythological names. This idea was adopted and worked out splendidly though there was scarcely anything of classical mythology in the drama.

Prophet George Beal was the author of the first Ritual and received valuable assistance from Brother Riddell and others in working out the first revision but all the later work was done by him alone. The pioneer labor of Brother Beal has stood the test of time. None of the changes since made in the Ritual has disturbed the main lines laid down by him.

The services of Prophet Beal were officially recognized by the Supreme Council at the Annual Session held in June, 1917, at Washington, D. C., when a suitable resolution was unanimously adopted and a Committee comprising Past Grand Monarchs Charles E. Lansing, Hiram D. Rogers and J. F. McGregory was appointed to have it engrossed and presented. The following quotation from this testimonial shows the appreciation of the Supreme Council:

Resolved, that the Supreme Council in conjunction with all Veiled Prophets of the Realm do assure our worthy and esteemed Prophet George Beal of our appreciation of his work as Committee on Ritual, embracing as it does all the essential and beautiful effects of the Order, the promulgation of which has been a potent factor and conducive to the advancement and upbuilding of the Order.

The statement has been made that the Grotto was founded on Chapter 24 of the ancient Egyptian Book of the Dead but this inference is incorrect as an inspection of the original Ritual will disclose. A copy of this initial work as well as of every revised edition is preserved in the safe of the Grand Secretary and nearly all are in the handwriting of Prophet George Beal who never saw the Egyptian Book of the Dead.

Further but minor modifications of the original ritualistic work became in time advisable and another Committee was then appointed. This comprised Brothers LeRoy Fairchild, George Beal, W. C. Eaton, and J. F. Gregory. They removed some features that on later reflection and experience were considered undesirable. Some additions were made by this Committee and these proved most acceptable to the membership. These amendments left the Ritual in a perfected form which at once became practically permanent, no other alteration seeming advisable for a long period.

Temporary and local as the organization may have appeared at the beginning the success soon attained such proportions that a more formal handling of the growing institution brought forth need of a governing and organizing body of efficient and modern type.

May 28, 1890, the brethren of the "F. D. C." met and studied over the extension of the Order. They unanimously resolved to establish a Supreme Council with sovereign power to extend and control affairs. Measures to that end were discussed and adopted. Thereby the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm was duly set in operation on Friday, June 13, 1890, to carry systematically onward to Master Masons everywhere the fun and frolic of the Grotto.

At the meeting when the Supreme Council was organized there were fourteen members present, Brother LeRoy Fairchild

presiding, with Brother Sidney D. Smith, Secretary. The Constitution and Statutes of the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm were read and approved. Officers were elected as follows:

Thomas L. James, Grand Monarch, New York City.
LeRoy Fairchild, Deputy Grand Monarch, Hamilton, New York.
George H. Raymond, Grand Chief Justice, New York City.
J. C. Terry, Grand Master Ceremonies, St. Paul, Minnesota.
William M. West, Grand Treasurer, Hamilton, New York.
Sidney D. Smith, Grand Secretary, Hamilton, New York.
Oren Root, Grand Keeper of Archives, Clinton, New York.
James Byron Murray, Grand Orator, Auburn, New York.
_____, V. G. Prophet, Hamilton, New York.
U. C. Van Vleck, Trustee, Hamilton, New York.
Adon N. Smith, Trustee, Hamilton, New York.
D. B. West, Trustee, Hamilton, New York.

The remaining offices were filled by the appointment of the following brothers:

Thomas H. Beal, Grand Captain of Guard, Hamilton, New York.
J. F. Gregory, Grand Alchemist, Hamilton, New York.
Samuel J. Todd, Standard Bearer, New Orleans, Louisiana.
John Cunningham, Grand Marshal, Utica, New York.
J. W. Clark, Grand Steward, Hamilton, New York.
B. J. Stimson, Deputy Grand Chief Justice, Hamilton, New York.
George Beal, Deputy Grand Master of Ceremonies, Hamilton, New York.

The above brethren were duly installed into office by Grand Chief Justice George H. Raymond and the elected Grand Officers were empowered to complete the organization.

A Charter was granted to Druid Grotto No. 1 at Hamilton, New York, but this name was afterwards changed to Mokanna Grotto at a meeting of the Supreme Council held on July 5, 1890.

An Obligation presented by Brother W. C. Eaton was formally adopted, and on his motion also, the Deputy Grand Monarch, the Deputy Grand Chief Justice and the Deputy Grand Master of Ceremonies were appointed a Committee to receive and act upon reports submitted by various Committees of the Supreme Council.

After a banquet in the evening, the Supreme Council adjourned to the following afternoon of June 14, 1890, at 3 P. M., when Deputy Grand Monarch LeRoy Fairchild installed Brother Thomas L. James as Grand Monarch of the Mystic Order of Veiled Prophets of the Enchanted Realm. At this session the seal and badge of the Order were adopted.

The turbans of the Veiled Prophets were by resolution at a later session of 1890 permitted to be of any color a Grotto might select but to be used with a silver veil. All turbans of the same Grotto were to be alike as to color, but no purple was to be worn except by members of the Supreme Council.

The meeting of the Supreme Council held at the Masonic Hall at Hamilton on June 11, 1891, was especially noteworthy because a Dispensation for the second Grotto was granted. This body received a Charter at the Supreme Council meeting of June 9, 1892, as Khorassan Grotto, No. 2, of Ilion, New York, and at the same session a Charter was issued to Zeba Grotto, No. 4, at Rome in that State. Dispensations had previously been given on August 26, 1891, to Lalla Rookh Grotto, No. 3, of Rochester, New York, and to Zeba Grotto, Lalla Rookh receiving a Charter on June 27, 1893, at the first New York City meeting of the Supreme Council when a Charter was also issued to Mirzola Grotto, No. 5, at Amsterdam, New York. Hiawatha Grotto, No. 8, at Anoka, Minnesota, Azim Grotto, No. 7, of New York City and Shiras Grotto, No. 8, at Antwerp, New York, were granted Dispensations at this session. Charters were given to these three bodies together with one to Zelica Grotto, No. 9, at Kinderhook, New York, on June 14, 1894, at the annual meeting held in the Scottish Rite Hall, New York City, when Brother Adon Smith was elected Grand Monarch, succeeding Brother James who had served in 1890, 1891, 1892 and 1893. Grand Monarch Smith was reelected at the Supreme Council annual sessions from June 14, 1894, to October 31, 1899. He was also Monarch of Azim Grotto, No. 7.

A revision of the Constitution and Statutes, and a Password were adopted at the New York City session of the Supreme Council on June 6, 1895.

The genial founder and constant inspiration for the goodfellowship of the Grotto was LeRoy Fairchild who died at his home

in Hamilton, New York, January 23, 1897, aged but 51 years. He had continued in office as Deputy Grand Monarch from the institution of the Supreme Council up to his death.

Brother George F. Loder of Rochester, New York, was Grand Monarch in 1901 and 1902. He presided at the Buffalo session on October 19, 1900, of the Supreme Council, Grand Monarch Adon Smith dying in his 65th year on June 13, 1900, the tenth anniversary of the organization of the Supreme Council.

CHAPTER ONE HUNDRED NINE

THE ORDER OF THE EASTERN STAR



THE *Constitutions* of 1723 provide that persons admitted members of a Lodge of Freemasons must be good and true men, "no bondmen, no women." The same provision is implied in the *Lansdowne Manuscript* of about 1560. Operative Craft from of old has been by law restricted to men. These ancient regulations were doubtless in the first place due to custom and to courtesy due to the female sex. That the labor of the builder and stone-cutter was universally thought as peculiarly befitting the strength and place of men seems to us most probable. Such was beyond question the later consideration when the compilers of our Masonic laws as in the *Ancient Charges* and the *Constitutions* formally expressed the requirements we brethren are all pledged to uphold.

However, we early find associations where women and Freemasons were actively grouped. When Pope Clement XII. in 1738 issued a Bull condemning and forbidding any and all practice of the Rites of Freemasonry there was after the first surprise an attempt on the part of those who were both Roman Catholics and Freemasons to find a means of maintaining the social intercourse of the brethren without incurring the pains and penalties of the Church of Rome. Obviously such an organization ought for safety to be distinct in itself, as different and as far removed from a Lodge of Freemasons as could be contrived.

Thus, we find several brethren in the Catholic States of Germany, unwilling to give up the Brotherhood of Freemasonry and yet wary of the power behind the Edict of the Pope, assembled at Vienna on September 22, 1738. There they founded the Order of the Mopses; on the surface a new society but really an imitation of the Masonic Institution to shield and connect those whom

the Papal Decree was planned to separate. The German word "Mops" means a pugdog and was chosen to indicate the mutual fidelity and attachment of the members, these virtues being also familiar characteristics of the animal.

Among the several noteworthy peculiarities of the Order was the alarm at the door made by imitating the bark of a dog. Another feature of importance to us in the present article was the admission of women. Females were permitted to hold any office except that of Grand Master, this being held for life by one of the brethren. However, there was a Grand Mistress. The two positions were alternatively supreme, first one and then the other official being for terms of six months each at the head of the Order.

Curious as it may at first seem, this Society was actively supported by the prominent people of the country. The Duke of Bavaria took the Order under his especial protection and Princes of the Empire were its Grand Masters.

But the need for such a Society passed with the waning of the Papal power. Freemasonry revived and with renewed growth and force could be independent of the former temporary means of existence. Masonic Lodges were again established. Then the Order of Mopses naturally declined and died.

Degrees for women (*La Maçonnerie des Dames*), under the title of the "Masonry of Adoption," were as long ago as 1765 in vogue on the continent of Europe. These were administered under the patronage of the ruling Masonic body and especially flourished in the palmy days of the Empire in France, the Empress Josephine being at the head of the Order and many women of the highest standing were active members.

The term "Adoption," so it is said, was given to the organization because the Freemasons formally adopted the ladies to whom the mysteries of the several Degrees in the new Order were imparted.

An obligation of secrecy was taken by all Freemasons accepted as members of a Lodge of "Adoption" and the vow of fidelity and service then assumed at the Altar contained these provisions:

Every Masoness of the Rite of Adoption shall be to me, under all circumstances, as a Sister, the child of my father and mother, and as a Daughter and that I will never tempt a Masoness to do any wrong whatever, nor yield to temptation on her part.

I will in other respects regard every such Masoness as a Sister, entitled to my sympathy, assistance, and protection; and I do hereby assume toward each, and agree, to perform, all the duties which each by her obligation assumes toward others, when initiated, promoted, and elevated.

I will hasten to the relief, assistance, or protection of any Masoness who shall demand either, in the mode known to Companions and Mistresses, even at the hazard of my life; that I will not permit any one so demanding aid to be wronged, injured or insulted, if I can prevent; and if the distress be of a pecuniary nature will forego any luxury, pleasure or comfort, to give the Sister relief.

A Cry of Appeal, also a Sign, were explained to the Candidates and these are the subject of reference in the quotation above made. A brother holding high office in the Lodge of "Adoption" informed the Candidate that:

Every brother of the Rite of Masonry of Adoption is under the most solemn obligation that can be assumed by man, to hasten with all possible speed, and even at the hazard of life to the assistance of any one who utters the Cry of Appeal; and upon its being spoken to him, even in a whisper, to afford all protection, relief, and assistance in his power; and every Sister hearing it is bound to the same duties, so far as the proprieties of society and her sex permit. The Sign of Appeal is of the same efficacy, without the Word.

The Candidate was solemnly warned at initiation never to give the Sign or utter the Word unnecessarily, or on trivial occasions.

There were seven Degrees or Grades of the original "Masonry of Adoption." These included that of Apprentice (Apprentie), then Companion (Compagnon), Mistress (Maîtresse), Perfect Mistress (Maîtresse Parfaite), Elect (Elue), Scottish Masoness (Ecossoise), and Sublime Scottish Masoness (Sublime Ecossoise).

General Albert Pike took great interest in this Masonry of Adoption and made a translation of the Ritual into English with some elaboration dictated by his profound knowledge of symbolism and philosophy. Brother Pike's arrangement of the Ritual combined the various Degrees into a beautiful system of three impressive ceremonies — Apprentice, Companion and Mistress. The concluding Degree has the following Ode:

The love of all the human race,
For thought is vast, for act is vain;
The zone that would the world embrace,
In all the links of all the chain,

Is rent asunder, when the earth
Her sigh or sorrow forces forth.

And thus the heart builds its own sun,
And sheds till then small light around;
But when its day has thus begun,
Its rays may seek earth's farthest bound;
Yet all its brightness still will come,
From central hearth of happy home.

Like that dear Home the Lodge-room seems,
To every true Masonic heart;
Where we discourse on loftiest themes,
With gladness meet, with kind words part,
A Heaven sheltered from the strife
That agitates the seas of Life.

Brother Pike points out the reason that in his judgment existed for the conferring of Degrees upon the women of a Freemason's family. He says in the preface to his Ritual of the Masonry of Adoption:

Our mothers, sisters, wives, and daughters cannot, it is true, be admitted to share with us the grand mysteries of Freemasonry, but there is no reason why there should not be also a Masonry for them, which may not merely enable them to make themselves known to Freemasons, and so to obtain assistance and protection; but by means of which, acting in concert through the tie of association and mutual obligation, they may coöperate in the great labors of Freemasonry by assisting in and, in some respects, directing their charities, and toiling in the cause of human progress. The object of "la Maçonnerie des Dames" is, therefore, very inadequately expressed, when it is said to be the improvement and purification of the sentiments.

The Order of the Eastern Star has become just such an organization, strong enough to take an active and powerful coöperative concern in the beneficent labors of Freemasons for the care of the indigent and the afflicted. While entirely different and distinct from the Masonry of Adoption, being indeed of American and not French development, all the expectations so ably expressed by Brother Pike have in no other fraternal association been so admirably fulfilled as in the Order of the Eastern Star.

Some mystery involves the origin of the Order. In this respect the Order of the Eastern Star is closely akin to the various branches of the Masonic brotherhood. To unravel the truth from the

entanglement of myth is, with many of these knotty problems, a troublesome and perhaps a never wholly satisfactory task. Evidence having few and incomplete records, dependent rather upon memory than in documents of authority is the usual subject-matter of discussion when laboring at the historic past of human institutions.

First of all let us take the testimony of Brother Rob Morris, than whom no one person has, it is conceded, given more freely of his service in the early development of the Order. None ought to know of the Eastern Star's inception story more than he, the acknowledged pioneer propagandist during its tender infancy and struggling youth.

During the latter part of 1884 Brother Rob Morris gave an account of the origin of the Eastern Star, which is in part as follows:

"In the winter of 1850 I was a resident of Jackson, Mississippi. For some time previous I had contemplated, as hinted above, the preparation of a Ritual of Adoptive Masonry, the Degrees then in vogue appearing to me poorly conceived, weakly wrought out, unimpressive and particularly defective in point of motive. I allude especially to those Degrees styled the Mason's Daughter, and the Heroines of Jericho. But I do expressly except from this criticism, the Good Samaritan, which in my judgment possesses dramatic elements and machinery equal to those that are in the Templar's Orders, the High Priesthood, the Cryptic Rite, and other organizations of Thomas Smith Webb. I have always recommended the Good Samaritan, and a thousand times conferred it in various parts of the world.

"About the first of February, 1850, I was laid up for two weeks with a sharp attack of rheumatism, and it was this period which I gave to the work in hand. By the aid of my papers and the memory of Mrs. Morris, I recall even the trivial occurrences connected with the work, how I hesitated for a theme, how I dallied over a name, how I wrought face to face with the clock that I might keep my drama within due limits of time, etc. The name was first settled upon—The Eastern Star. Next the number of points, five, to correspond with the emblem on the Master's carpet. This is the pentagon, 'The signet of King Solomon,' and eminently proper to Adoptive Masonry.

“From the Holy Writings I culled four biographical sketches to correspond with my first four points, viz., Jephthah’s Daughter (named ‘Adah’ for want of a better), Ruth, Esther, and Martha. These were illustrations of four great congeries of womanly virtues, and their selection has proved highly popular. The fifth point introduced me to the early history of the Christian Church, where, amidst a noble army of martyrs, I found many whose lives and death overflowed the cup of martyrdom with a glory not surpassed by any of those named in Holy Writ. This gave me Electa, the ‘Elect Lady,’ friend of St. John, the Christian woman whose venerable years were crowned with the utmost splendor of the crucifixion.

“The colors, the emblems, the floral wreaths, the esotery proper to these five heroines, were easy of invention. They seemed to fall ready-made into my hands. The only piece of mechanism difficult to fit into the construction was the cabalistic motto, but this occurred to me in ample time for use.

“The compositions of the lectures was but a recreation. Familiar from childhood as I had been with the Holy Scriptures, I scarcely needed to look up my proof texts, so tamely did they come to my call. A number of odes were also composed at that time, but the greater part of the threescore odes and poems of the Eastern Star that I have written were the work of subsequent years. The first Ode of the series of 1850 was one commencing ‘Light from the East, ’tis gilded with hope.’

“The theory of the whole subject is succinctly stated in my *Rosary of the Eastern Star*, published in 1865: To take from the ancient writings five prominent female characters, illustrating as many Masonic virtues, and to adopt them into the fold of Masonry. The selections were: I. Jephthah’s Daughter, as illustrating respect to the binding force of a vow; II. Ruth, as illustrating devotion to religious principles; III. Esther, as illustrating fidelity to kindred and friends; IV. Martha, as illustrating undeviating faith in the hour of trial; and V. Electa, as illustrating patience and submission under wrong. These are all Masonic virtues, and they have nowhere in history more brilliant exemplars than in the five characters presented in the lectures of the Eastern Star. It is a fitting comment upon these statements that in all the changes that the Eastern Star has experienced at so many hands

for thirty-four years, no change in the names, histories or essential lessons has been proposed.

"So my Ritual was complete, and after touching and retouching the manuscript, as professional authors love to do, I invited a neighboring Mason and his wife to join with my own, and to them, in my own parlor, communicated the Degrees. They were the first recipients—the first of twice fifty thousand who have seen the signs, heard the words, exchanged the touch, and joined in the music of the Eastern Star. When I take a retrospect of that evening—but thirty-four years ago—and consider the abounding four hundred Eastern Star Chapters at work to-day, my heart swells with gratitude to God, who guided my hand during that period of convalescence to prepare a work, of all the work of my life the most successful.

"Being at that time, and until a very recent period, an active traveler, visiting all countries where Lodges exist—a nervous, wiry, elastic man, unwearying in work—caring little for refreshments or sleep, I spread abroad the knowledge of the Eastern Star wherever I went. Equally in border communities, where ladies came in homespun, as in cities, where ladies came in satins, the new Degree was received with ardor, and eulogized in strongest terms, so that every induction led to the call for more. Ladies and gentlemen are yet living who met that immense assemblage at Newark, New Jersey, in 1853 and the still greater one in Spring Street Hall, New York City, a little earlier, where I stood up for two hours or three, before a breathless and gratified audience, and brought to bear all that I could draw from the Holy Scriptures, the Talmud, and the writings of Josephus, concerning the five 'Heroines of the Eastern Star.'

"Not that my work met no opposition. Quite the reverse. It was not long until editors, report writers, newspaper critics and my own private correspondents, began to see the evil of it. The cry of 'Innovation' went up to heaven. Ridicule lent its aid to a grand assault upon my poor little figment. Ingenious changes were rung upon the idea of 'petticoat Masonry.' More than one writer in Masonic journals (men of an evil class—we had them; men who knew the secrets, but have never applied the principles of Masonry), more than one such expressed in language indecent and shocking, his opposition to the Eastern Star and to me. Let-

ters were written me, some signed, some anonymous, warning me that I was periling my own Masonic connections in the advocacy of this scheme. In New York City the opponents of the Eastern Star even started a rival project to break it down. They employed a literary person, a poet of eminence, a gentleman of social merit, to prepare rituals under an ingenious form, and much time and money were spent in the effort to popularize it, but it survived only a short year and is already forgotten.

"But the Eastern Star glittered steadily in the ascendant. In 1855 I arranged the system of 'Constellations of the Eastern Star,' of which the 'Mosaic Book' was the index, and established more than one hundred of these bodies. Looking over that book, one of the most original and brilliant works to which I ever put my hand, I have wondered that the system did not succeed. It must be because the times were not ripe for it. The opposition to 'Ladies' Masonry' was too bitter. The advocates of the plan were not sufficiently influential. At any rate it fell through.

"Four years later I prepared an easier plan, styled 'Families of the Eastern Star,' intended, in its simplicity and the readiness by which it could be worked, to avoid the complexity of the 'Constellations.' This ran well enough until the war broke out, when all Masonic systems fell together with a crash.

"This ended my work in systematizing the Eastern Star, and I should never have done more with it, save confer it in an informal manner as at first, but for Brother Robert Macoy of New York, who in 1868, when I had publicly announced my intentions of confining my labors during the remainder of my life to Holy Land investigations, proposed the plan of Eastern Star Chapters now in vogue. He had my full consent and endorsement, and thus became the instigator of a third and more successful system. The history of this organization, which is now disseminated in more than four hundred Chapters, extending to thirty-three States and Territories, I need not detail. The annual proceedings of Grand Chapters, the indefatigable labors of the Rev. Willis D. Engle, Grand Secretary of the General Grand Chapter, the liberal manner in which the Masonic journals have opened their columns to the proceedings of the Adoptive Order, the annual festivals, the sociables, concerts, picnics, etc., which keep the name of the

Society before the public, make a history of their own better than I can write."

In another statement under date of 1884, Brother Morris further informs us: "Some writers have fallen into the error of placing the introduction of the Eastern Star as far back as 1775, and this they gather from my work, *Lights and Shadows of Freemasonry*, published in 1852. What I intended to say in that book was that the French officers introduced Adoptive Masonry into the Colonies in 1775, but nothing like the Degree called the Eastern Star, which is strictly my own origination."

The statements of Brother Morris are deserving of the utmost consideration. His devotion to Masonic service was long and honorable, freely acknowledged by his brethren with promotions to places of the highest prominence within their gift. We can thus approach his assertions confident of their accuracy so far as the intent of Brother Morris is concerned. Candor, nevertheless, compels the conclusion that our excellent Brother did not in his various and valuable contributions to the history of the Eastern Star, and the related bodies, always clearly define his positions, and the studious reader is therefore somewhat in doubt whether on all occasions the meaning is unmistakable. For example, the foregoing references are in themselves positive claims that Brother Morris was the originator of the Eastern Star. It is substantially shown in detail how the several items of consequence were actually put into practice by him.

Let us now briefly mention what may be set forth on the other side. The *Mosaic Book*, by Brother Rob Morris, and published in 1857, says in Chapter II, Section 2: "In selecting some Androgynous Degree, extensively known, ancient in date, and ample in scope, for the basis of this Rite, the choice falls, without controversy, upon the 'Eastern Star.' For this is a degree familiar to thousands of the most enlightened York M^asons and their female relations—established in this country at least before 1778—and one which popularly bears the palm in point of doctrine and elegance over all others. Its scope, by the addition of a ceremonial and a few links in the chain of recognition, was broad enough to constitute a graceful and consistent system, worthy, it is believed, of the best intellect of either sex."

Brother Willis D. Engle, the first R. W. Grand Secretary of the General Grand Chapter of the Order, says on page 12 of his History that "The fact is that Brother Morris received the Eastern Star Degree at the hands of Giles M. Hillyer, of Vicksburg, Mississippi, about 1849."

Puzzling as is this mixture of statements, there is the possible explanation that in speaking of the Order, Brother Morris had two quite different things in mind and that he may have inadvertently caused some to understand him to be speaking of the one when he referred to the other, or to both, as the case might be. We know that he had received Adoptive Degrees and we are well aware that he had prepared more than one arrangement of Eastern Star Degrees or of allied ceremonies. What more likely that in speaking of the one his thoughts should dwell upon the other; the one, Adoptive Masonry, being as we might say the subject in general; the other, the Eastern Star, being the particular topic. He could very properly think of the Degree as an old idea, the Masonry of Adoption, and he could also consider it as being of novelty in the form of the Eastern Star; in the one case thinking of it as given him, and in the second instance thinking of it as it left his hands.

Certainly it is due his memory that the various conflicting assertions be given a sympathetic study and as friendly and harmonious a construction as is made at all possible by their terms.

Another curious angle of the situation develops in "The Thesauros of the Ancient and Honorable Order of the Eastern Star as collected and arranged by the committee, and adopted by the Supreme Council in convocation, assembled May, 1793." A copy of this eighteen-page pamphlet is in possession of Brother Alonzo J. Burton, Past Grand Lecturer, New York. This book of monitorial instruction has been reprinted and does afford a most interesting claim for the existence of an Eastern Star organization as early as the 18th century.

A Supreme Constellation was organized by Brother Rob Morris in 1855 with the following principal officers: Most Enlightened Grand Luminary, Rob Morris; Right Enlightened Deputy Grand Luminary and Grand Lecturer, Joel M. Spiller, Delphi, Indiana; Very Enlightened Grand Treasurer, Jonathan R. Neill, New York, and Very Enlightened Grand Secretary,

John W. Leonard, New York. Deputies were appointed for several States and by the end of 1855 seventy-five Charters for subordinate Constellations had been granted. These Constellations were made up of five or more persons of each sex, with a limit of no more than twenty-five of the one sex, and several Constellations might be associated with a single Lodge.

There subsequently arose a second governing body of which James B. Taylor of New York became Grand Secretary. This organization was known as the "Supreme Council of the Ancient Rite of Adoptive Masonry for North America." How much of a real existence was lived by this body is now difficult of determination because of the secrecy with which its operations were conducted. Early in the seventies it expired after a discouraging struggle for life.

Brother Morris was not a partner in the above enterprise and had in 1860 begun the organizing of "Families" of the Eastern Star. To use his own expression, "The two systems of 'Constellations' and 'Families' are identical in spirit, the latter having taken the place of the former." A further statement by Brother Morris was to the effect that the ladies who were introduced to the advantages of Adoptive Masonry under the former system retained their privileges under the latter. During the next eight years more than a hundred "Families" were organized.

Brother Robert Macoy of New York had in 1866 prepared a manual of the Eastern Star. In this work he mentions himself as "National Grand Secretary." He also maintained the semblance of a Supreme Grand Chapter of the Adoptive Rite. Brother Morris decided in 1868 to devote his life to Masonic exploration in Palestine. His Eastern Star powers were transferred to Brother Macoy as has been claimed. The latter in later years described himself as "Supreme Grand Patron."

Still another attempt at the formal organization of a governing body occurred in 1873 at New York, when the following provisional officers of a "Supreme Grand Council of the World, Adoptive Rite," were selected: Supreme Grand Patron, Robert Macoy, of New York; Supreme Grand Matron, Frances E. Johnson, of New York; Associate Supreme Grand Patron, Andres Cas-sard, of New York; Deputy Supreme Grand Patron, John L. Power, of Mississippi; Deputy Supreme Grand Matron, Laura L.

Burton, of Mississippi; Supreme Treasurer, W. A. Prall, of Missouri; Supreme Recorder, Rob Morris, of Kentucky; Supreme Inspector, P. M. Savery, of Mississippi. But nothing further came of this organization except that when later on measures were taken to make a really effective controlling body, the old organization had claimants in the field urging its prior rights, though to all intents and purposes its never more than feeble breath of life had then utterly failed.

The various bodies of the Order under this fugitive guidance became ill-assorted of method. Laws were curiously conflicting. A Constitution governing a State Grand Chapter had in one section the requirement that "Every member present must vote" on petitions; which another section of the same Constitution forbade Master Masons "when admitted to membership" from balloting for candidates or on membership. There was equal or even greater inconsistency between the laws of one State and another. Serious defects had been discovered in the Ritual. Some resentment had been aroused over the methods employed in the propaganda of the Order. The time was ripe for a radical change.

Rev. Willis D. Engle, in 1874, publicly proposed a Supreme Grand Chapter of Representatives from the several Grand Chapters and "a revision and general boiling down and finishing up of the Ritual which is now defective both in style and language."

Not content with saying this was a proper thing to do, Brother Engle vigorously started to work to bring about the conditions he believed to be most desirable. Delegates from the Grand Chapters of California, Illinois, Indiana, Missouri, and New Jersey, met in Indianapolis, November 15-16, 1876, on the invitation of the Grand Chapter of Indiana.

Grand Patron, James S. Nutt, of Indiana, welcomed the visitors and opened the meeting. Brother John M. Mayhew, of New Jersey, was elected President, and Brother John R. Parson, of Missouri, Secretary. A Constitution was adopted, a Committee appointed on revision of the Ritual, and a General Grand Chapter duly organized.

Mrs. Elizabeth Butler, Chicago, Ill., was chosen as the Most Worthy Grand Matron, and the Rev. John D. Vincil, St. Louis, Mo., as the Most Worthy Grand Patron.

The second session of the General Grand Chapter was held in Chicago, May 8-10, 1878, and the name of the organization became officially "the General Grand Chapter of the Order of the Eastern Star." The Most Worthy Grand Patron was then the executive head, though in later years this was decided to be the proper province of the Most Worthy Grand Matron. In 1880 Mrs. Lorraine J. Pitkin, of Chicago, became the Most Worthy Grand Matron, and afterwards the Grand Secretary, being elected in 1889. She joined the Order in 1866.

The Grand Chapters with their dates of organization are as follows:

Alabama.....	March 6, 1901
Alberta.....	July 20, 1912
Arizona.....	November 15, 1900
Arkansas.....	October 2, 1876
British Columbia.....	July 21, 1912
California.....	May 8, 1873
Colorado.....	June 6, 1892
Connecticut.....	August 11, 1874
District of Columbia.....	April 30, 1896
Florida.....	June 7, 1904
Georgia.....	February 21, 1901
Idaho.....	April 17, 1902
Illinois.....	November 6, 1875
Indiana.....	May 6, 1874
Iowa.....	July 30, 1878
Kansas.....	October 18, 1878
Kentucky.....	June 10, 1903
Louisiana.....	October 4, 1900
Maine.....	August 24, 1892
Maryland.....	December 23, 1898
Massachusetts.....	December 11, 1876
Michigan.....	October 31, 1867
Minnesota.....	October 18, 1878
Mississippi.....	May 29, 1906
Montana.....	September 25, 1890
Missouri.....	October 13, 1875
Nebraska.....	June 22, 1875
Nevada.....	September 19, 1905
New Hampshire.....	May 12, 1891
New Jersey.....	July 18, 1870
New York.....	November 31, 1870
New Mexico.....	April 11, 1902

North Carolina.....	May 20, 1905
North Dakota.....	June 14, 1894
Ohio.....	July 28, 1889
Oklahoma.....	February 14, 1902
Ontario.....	April 27, 1915
Oregon.....	October 3, 1889
Pennsylvania.....	November 21, 1894
Porto Rico.....	February 17, 1914
Rhode Island.....	August 22, 1895
Saskatchewan.....	May 16, 1916
Scotland.....	August 20, 1904
South Carolina.....	June 1, 1907
South Dakota.....	July 10, 1889
Tennessee.....	October 18, 1900
Texas.....	May 5, 1884
Utah.....	September 20, 1905
Vermont.....	November 12, 1783
Virginia.....	June 22, 1904
Washington.....	June 12, 1889
West Virginia.....	June 28, 1904
Wisconsin.....	February 19, 1891
Wyoming.....	September 14, 1898

Of the above Grand Chapters there were three not constituent members of the General Grand Chapter. These independent bodies were New Jersey, New York, and Scotland.

Chapters of the Eastern Star are also to be found in Alaska, the Canal Zone, at Panama, the Hawaiian Islands, the Philippine Islands, Manitoba, New Brunswick, Quebec, Cuba, Delaware, India, Mexico, and in the Yukon.

A Concordat or treaty agreement adopted by the General Chapter on September 20, 1904, and by a Convention of Scottish Chapters of the Eastern Star held at Glasgow on August 20, 1904, was to the following effect:

"The Grand Chapter of Scotland shall have supreme and exclusive jurisdiction over Great Britain, Ireland, and the whole British dominions (excepting only those upon the Continent of America), and that a Supreme or General Grand Chapter of the British Empire shall be formed as soon as Chapters are instituted therein and it seems expedient to do so."

According to the terms of this agreement the territory in the East Indies wherein Chapters were already instituted, as at

Benares and Calcutta, was ceded to the control of the Grand Chapter of Scotland. The other Chapters not so released remained under the jurisdiction of the General Grand Chapter.

From 1876 to 1889 Rev. Willis D. Engle of Indianapolis was the Right Worthy Grand Secretary and he was succeeded by Mrs. Lorraine J. Pitkin, of Chicago.

Mrs. Minnie Evans Keyes, of Lansing, Michigan, was elected Right Worthy Grand Secretary at the Seattle meeting of July, 1919, and the headquarters of the Order were established at Washington, District of Columbia.

CHAPTER ONE HUNDRED TEN

HISTORY OF COLORED FREEMASONRY IN THE UNITED STATES



THE question of Freemasonry among colored men is only of importance to us so far as it refers to those who claim a legitimate Craft descent from Prince Hall and his associates of that race who presumably received their Degrees sometime during 1775¹ in an Army Lodge in operation at the headquarters of General Gage and at Castle William, afterwards Fort Independence, Boston Harbor. From that time onwards the standing of these initiates and of the Lodges, Grand and subordinate, established by and in the name of Prince Hall and his followers, has been a knotty subject frequently discussed. We shall make free use of an address by Grand Master William Sewell Gardner delivered before the Grand Lodge of Massachusetts. His arguments were often used in the progress of a vigorous controversy aroused throughout the Masonic world by the action of the Grand Lodge of Washington which in 1897 received a petition from two colored men claiming to be Freemasons and praying the Grand Lodge to "devise some way" whereby they might be "brought into communication with" the Craft in that State. A Committee was appointed and made a report the following year. The Committee held that negroes of the United States who can trace their Masonic descent from the Grand Lodge of England are as fully entitled to the name of Masons as any other brethren but the Committee being satisfied that the ends of justice could be served without any change in the law, and in the interests of harmony,

¹ "Negro Mason in Equity," an address by Samuel W. Clark, Grand Master of Colored Masons of the State of Ohio, published in 1886, tells us on p. 13 that in the early part of 1775 Prince Hall was made a Master Mason and that later, on March 6, of that year, other colored men were initiated. But the general conclusion by other authorities is that Prince Hall with fourteen colored men associates were initiated on the above date, March 6, 1775. See "Proceedings," Grand Lodge of Washington, 1895, p. 206, and for 1898, p. 52.

the members of the Committee recommended only the adoption of the following resolutions:

Resolved, That, in the opinion of this Grand Lodge, Masonry is universal: and, without doubt, neither race nor color are among the tests proper to be applied to determine the fitness of a candidate for the Degrees of Masonry.

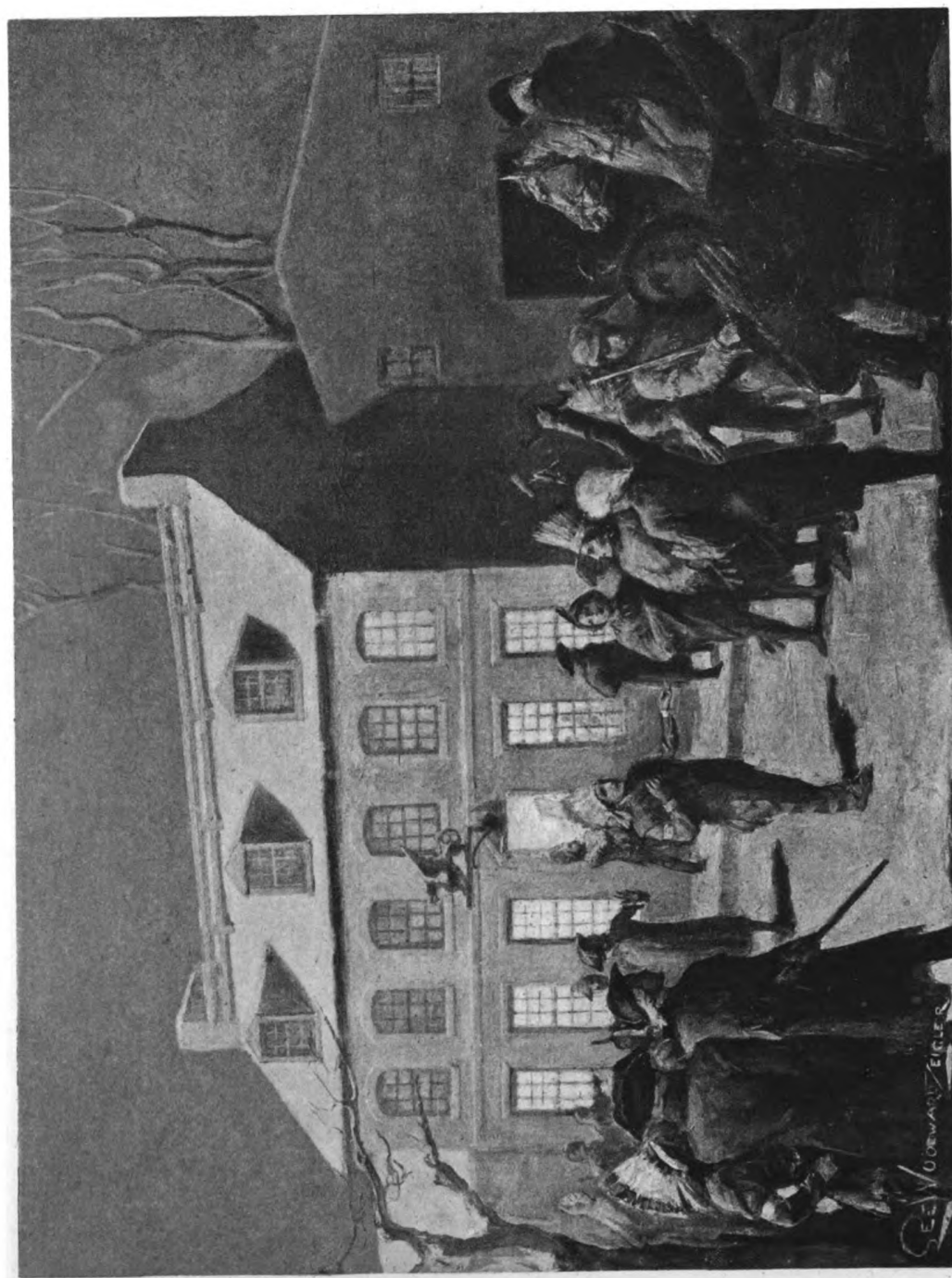
Resolved, That, in view of recognized laws of the Masonic institution and of facts of history apparently well authenticated and worthy of full credence, this Grand Lodge does not see its way clear to deny or question the right of its constituent Lodges, or of the members thereof, to recognize as brother Masons, negroes who have been initiated in Lodges which can trace their origin to Prince Hall Lodge, No. 459, organized under the warrant of our R. W. Bro. THOMAS HOWARD, Earl of Effingham, Acting Grand Master, under the authority of H. R. H. Henry Frederick, Duke of Cumberland, etc., Grand Master of the Most Ancient and Honourable Society of F. & A. Masons in England, bearing date September 29, A. L. 5784, or to our R. W. Brother Prince Hall, Master of said Lodge, and, in the opinion of this Grand Lodge, for the purpose of tracing such origin, the African Grand Lodge, of Boston, organized in 1808—subsequently known as the Prince Hall Grand Lodge of Massachusetts, the first African Grand Lodge of North America in and for the Commonwealth of Pennsylvania, organized in 1815, and the Hiram Grand Lodge of Pennsylvania may justly be regarded as legitimate Masonic Grand Lodges.

Resolved, That while this Grand Lodge recognizes no difference between brethren based upon race or color, yet it is not unmindful of the fact that the white and colored races in the United States have in many ways shown a preference to remain, in purely social matters, separate and apart. In view of this inclination of the two races—Masonry being preëminently a social institution,—this Grand Lodge deems it to the best interest of Masonry to declare that if regular Masons of African descent desire to establish, within the State of Washington, Lodges confined wholly or chiefly to brethren of their race, and shall establish such Lodges strictly in accordance with the Landmarks of Masonry, and in accordance with Masonic Law as heretofore interpreted by Masonic tribunals of their own race, and if such Lodges shall in due time see fit in like manner to erect a Grand Lodge for the better administration of their affairs, this Grand Lodge, having more regard for the good of Masonry than for any mere technicality, will not regard the establishment of such Lodges or Grand Lodge as an invasion of its jurisdiction, but as evincing a disposition to conform to its own ideas as to the best interests of the Craft under peculiar circumstances; and will ever extend to our colored brethren its sincere sympathy in every effort to promote the welfare of the Craft or inculcate the pure principles of our Art.

Resolved, That the Grand Secretary be instructed to acknowledge receipt of the communications from Gideon S. Bailey and Con A. Rideout, and forward to them a copy of the printed *Proceedings* of his Annual Communication of the Grand Lodge, as a response to said communication.¹

¹ "Light on a Dark Subject," by Past Grand Master William H. Upton, Seattle, 1899, p. 5.

GREEN DRAGON TAVERN
Boston, Massachusetts



COLORED FREEMASONRY IN THE UNITED STATES 2009

The adoption of these resolutions brought about swift protest. Between October, 1898, and June, 1899, no less than sixteen Grand Lodges of the United States declared "non-intercourse" with the Freemasons of the State of Washington. When the Grand Lodge of Washington convened on June 13, 1899, a resolution was presented "upholding our historic contentions, but consenting to waive them in practice."¹ There were but two dissenting votes, and the declaration expressly repealed the third of the resolutions adopted in 1898, giving consent to the establishment of negro Lodges in Washington.

We now proceed to use Brother Gardner's address to give the history of Prince Hall Lodge:²

Address

BRETHREN: In the Grand Lodge of New Hampshire, at its session held at Manchester on the 18th of June, 1869, "the Committee on Foreign Correspondence offered their report, and, on motion, it was voted, That the reading of the report be dispensed with, and that it be published with the printed proceedings."

In this report the following statements are made:

In Massachusetts there was no legal Grand Lodge till the Union in 1792. The American doctrine of Grand Lodge jurisdiction has grown up since the establishment of the African Lodge at Boston, by authority of a Charter from the Grand Lodge of England, and is not elsewhere fully received even now; besides, there was then no Grand Lodge of Massachusetts, or in that State, whose rights could be interfered with; for, notwithstanding the claim to antiquity of that Grand Lodge, it was not formed till 1792, and the two Provincial Grand Lodges, before existing in that Colony, both expired in 1775 by the death of their Provincial Grand Masters. The Massachusetts Grand Lodge did not pretend to meet after the death of Warren and although St. John's Grand Lodge did have some sort of meetings, probably no law that ever existed in Masonry anywhere would hold such meetings regular.

If this report had been read to the Grand Lodge of New Hampshire, its venerable Past Grand Masters, Israel Hunt and

¹ "Memorial Address," 1907, by Past Grand Master John Arthur, p. 17.

² Even the opponents of Brother Gardner have not withheld praise of him for this argument. "The ablest attack upon the Negro Masons we have seen, also contains an able and scholarly discussion of the Provincial Grand Lodge system," Past Grand Master W. H. Upton in "Negro Masonry," 1902, p. 27. See also "The Negro Mason in Equity," 1886, p. 14, which says of Brother Gardner "He is entitled to the credit of being a true historian, although his conclusions are not always philosophical." Bro. Gardner's address is in the "Proceedings," Grand Lodge Massachusetts, 1870.

Horace Chase, then present, could have informed the Committee on Foreign Correspondence that they were treading upon dangerous ground, and alluding to a delicate subject.

The Grand Lodge of New Hampshire was organized on the 8th of July, 1789, by four Deputies from St. John's Lodge of Portsmouth, chartered by the Massachusetts "St. John's Grand Lodge" June 24, 1784, and one Deputy from Rising Sun Lodge of Keene, chartered by the "Massachusetts Grand Lodge" March 5, 1784—five Deputies from two Lodges. All Masonic authorities claim that, to organize a legitimate Grand Lodge, there must be present the representatives of "not less than three Lodges holding Charters or Warrants from some legal Grand Lodge."

All the Lodges in New Hampshire existing prior to the year 1790, with the single exception of St. John's of Portsmouth, received their Charters from the "Massachusetts Grand Lodge."

St. Patrick's was chartered and established at Portsmouth, March 17, 1780. It continued in existence until the latter part of the year 1790, when it ceased working, most of its members joining St. John's Lodge, which was revived about that time. It never acknowledged the jurisdiction of the Grand Lodge of New Hampshire.

November 8, 1781, the "Massachusetts Grand Lodge" chartered a Lodge at Cornish, then claimed to be a part of Vermont, but now set off to New Hampshire. It met at Cornish a few times, and when Cornish was decided to be in New Hampshire, it moved to Windsor, Vermont, on the opposite side of the Connecticut River, and took the name of Vermont Lodge, No. 1.

Rising Sun, of Keene, well known as the Lodge which gave Masonic light to Thomas Smith Webb, was chartered by the "Massachusetts Grand Lodge" March 5, 1784. It surrendered its Charter to the Grand Lodge of New Hampshire August 3, 1792, and received a new one with the same name, and rank, No. 3.

The "Massachusetts Grand Lodge" granted a Charter for a Lodge at Charlestown by the name of "Faithful Lodge, No. 27," February 22, 1788. This Charter was surrendered to the Grand Lodge of New Hampshire April 30, 1800, and a new one given, by which it was styled "Faithful Lodge, No. 12."

Dartmouth Lodge, of Hanover, received a Charter from the "Massachusetts Grand Lodge" December 18, 1788, and was the

last Lodge chartered by this Grand Lodge in New Hampshire. Its dissolution took place before it acknowledged the jurisdiction of the Grand Lodge of that State.

The Grand Secretary, Horace Chase, says, that when the Grand Lodge of New Hampshire was formed, July 8, 1789, "as appears from the record there were but three Lodges in the State, namely, St. John's and St. Patrick's at Portsmouth, and Rising Sun at Keene."

However irregularly organized the Grand Lodge of New Hampshire may have been, the "Massachusetts Grand Lodge" disclaimed jurisdiction in that State thereafter. It is unnecessary to state that this Grand Lodge, since 1789 to the present time, has been on the most friendly and fraternal relations with our sister Grand Lodge of New Hampshire, and that it will require something more than unauthorized and unconfirmed statements of a Committee on Foreign Correspondence to unsettle these pleasant relations.

Nevertheless, when it is pretended before a body of such great respectability as the Grand Lodge of New Hampshire, that, in 1784, when it is said the "African Lodge" in Boston obtained its Charter in England, there was no existing Grand Lodge in Massachusetts, for the purpose of proving the then and present legitimacy of the African Lodge, and of adding the weight and influence of the Grand Lodge of New Hampshire to this pretense, it is due to ourselves, and to the Craft universal, that the truth should be fully known and fearlessly spoken.

The time is propitious to meet this false pretense, and I need but resume the history of the "Massachusetts Grand Lodge" where it was left at its Centennial on the recent Feast of St. John the Evangelist.

The system of Provincial Grand Lodges originated in the Grand Lodge of England in 1726, and arose from the necessity of having, in the distant colonies of Great Britain where Masonry has extended, some authority and power, not only to control and govern the Craft, but also to establish new Lodges in the Provinces. The Provincial Grand Master was appointed by commission of the Grand Master, wherein the extent of his powers was set forth, and by virtue of which he convened his Grand Body. In the language of early days, this commission was styled a Deputa-

tion, and this word conveys the true idea of the Provincials' position. It was a Deputy Grand Lodge, with its various Deputy Grand Officers, convened by the power and authority of the Provincial Grand Master as the Deputy of the Grand Master. It possessed no sovereign power. The Lodges under the jurisdiction of the Provincial Grand Master were not necessarily registered in his Grand Lodge. They were returned to England, registered in the Grand Lodge there, and classified as we do our Lodges at the present day, as belonging to a certain District or Province. The Provincial Grand Master had power to appoint a Deputy and commission him, who in the absence, sickness, and disability of his chief, assumed his functions. The Grand Wardens and other officers he also had the exclusive right to appoint, although sometimes he nominated brethren to these offices and permitted the Grand Lodge to elect them.

Each Lodge in the Province had the right of representation in the Provincial Grand Lodge, by its Master and Wardens or by a regularly appointed representative, and the expenses of the Grand Body were assessed upon the various subordinates. The right of appeal existed from every act and decision of the Provincial Grand Master or Grand Lodge, to the Grand Master of England, thus making the Provincial and his Grand Lodge subordinate to the power by which they were created.

The allegiance of the Lodges and of the Craft was to the Grand Lodge of England, and to the Provincial Grand Lodge and Grand Master, through the parent Body. There was no direct allegiance to the Provincial from the Craft. It was a temporary power which he held *ex gratia*, and of which he could be deprived at the pleasure of the Grand Master by whom he was appointed.

Thus it will be seen that the Provincial Grand Master was appointed for the convenience of the administration of the affairs of the Grand Lodge of England in distant parts, in the same manner that our District Deputies are appointed at the present time. The powers, however, in the one case, were more extended than they are in the other. The means of communication with London were not so easy and rapid as now, and the distance from the Grand East required that some officer should be stationed here, who should be invested with authority for sudden emergencies and instant action.

The Provincial Grand Master having been regularly commissioned and installed, could not resign his trust to his Provincial Grand Lodge. That Body had no power to accept it. His resignation must be made to the Grand Master from whom he received his commission. The Provincial Grand Lodge was the creation of the Provincial Grand Master, and was wholly under his direction and control. He appointed its officers, and summoned the representatives of the Lodges to assemble in Grand Lodge. In this Grand Lodge there was no inherent power, save what it derived from the Provincial Grand Master, by virtue of his delegated authority, thus making it the very reverse of a Sovereign Grand Lodge, the Grand Master of which derives his authority from the Sovereign Body by whose votes he is elected to office, and over which he presides.

The Grand Master appointing his Provincial, could annul the commission at his will and pleasure. The officer being created by the pleasure of the Grand Master of England, all the adjuncts, appointees, and creations of the office depended upon the same pleasure, and existed during the will of the appointing power. If a Provincial Grand Master was removed, and his commission recalled, and the Grand Master declined to appoint his successor, it is clear that the Provincial Grand Lodge established by virtue of such commission would cease to exist. Such a Grand Lodge never possessed any vitality which would survive the life of the commission appointing the Provincial Grand Master.

The death of the Provincial would also lead to the same result. The commission to him from the Grand Master would lose all its force upon his decease. Whatever act the Provincial performed, he did by virtue of the commission to him. His Deputy Grand Master and Grand Wardens, appointed by him, and not by the Grand Master of England, nor by his confirmation, derived their power and character as Grand Officers from the Provincial, and when the Provincial expired, their tenure of office expired also.

To show that these conclusions are correct, I will refer to the authorities.

The office of Provincial Grand Master was established by the Grand Lodge of England, as has already been stated, in 1726, and the first Deputation was granted May 10, 1727. Preston says of the office, at this date:

A Provincial Grand Master in that district over which he is limited to preside, and being invested with the power and honor of a Deputy Grand Master in his Province, may constitute Lodges therein, if the consent of the Masters and Wardens of three Lodges already constituted within his District have been obtained, and the Grand Lodge in London has not disapproved thereof. He wears the clothing of a Grand Officer, and ranks, in all public assemblies, immediately after Past Deputy Grand Master. He must, in person or by deputy, attend the quarterly meetings of the Masters and Wardens of the Lodges in his District, and transmit to the Grand Lodge, once in every year, the proceedings of those meetings, with a regular statement of the Lodges under his jurisdiction.

Speaking of the year 1737, he says:

The authority granted by patent to a Provincial Grand Master was limited to one year from his first public appearance in that character within his Province; and if at the expiration of that period, a new election of the Lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence we find, within the course of a few years, different appointments to the same station; but the office is now permanent, and the sole appointment of the Grand Master.

In Entick's *Constitutions* of 1756 there is a section entitled "Of Provincial Grand Masters," which is as follows:

Art. 1. The office of Provincial Grand Master was found particularly necessary in the year 1726; when the extraordinary increase of the Craftsmen, and their traveling into distant parts. and convening themselves into Lodges, required an immediate Head, to whom they might apply in all Cases, where it was not possible to wait the Decision or Opinion of the Grand Lodge.

Art. 2. The appointment of this Grand Officer is a Prerogative of the Grand Master: who grants his Deputation to such Brother of Eminence and Ability in the Craft, as he shall think proper: not for life, but during his good Pleasure.

Art. 3. The Provincial thus deputed, is invested with the Power and Honor of a Deputy Grand Master; and during the continuance of his Provincialship, is entitled to wear the Clothing, to take rank as the Grand Officers, in all publick Assemblies, immediately after the past Deputy Grand Masters: and to constitute Lodges within his own Province.

Art. 4. He is enjoined to correspond with the Grand Lodge, and to transmit a circumstantial Account of his Proceedings, at least once in every Year. At which Times, the Provincial is required to send a List of those Lodges he has constituted for the general Fund of Charity: and the usual demand, as specified in his Deputation, for every Lodge he has constituted by the Grand Master's Authority.

The *Constitutions* of the United Grand Lodge of England have been more particular in specifying the powers, duties, and prerogatives of the Provincial Grand Master and Grand Lodge. I will refer to a single Section of these *Constitutions*:

The Provincial Grand Lodge emanates from the authority vested in the Provincial Grand Master, and possesses no other powers than those specified. It therefore follows that no Provincial Grand Lodge can meet but by the sanction of the Provincial Grand Master or his Deputy; and that it ceases to exist on the death, resignation, suspension, or removal of the Provincial Grand Master, until some Brother is duly appointed or empowered to perform the functions of Provincial Grand Master, by whose authority the Provincial Grand Lodge may be again established.

In Scotland this office was created in 1738, and the first nomination made abroad in 1747. In November, 1757, R. W. Col. John Young was appointed Provincial Grand Master over all the Lodges in America holding of the Grand Lodge of Scotland, and in 1768 James Grant, Governor of the Province of East Florida, was appointed Provincial Grand Master of North America, Southern District.

The commissions were issued "to continue in force until recalled." In 1800 a series of regulations for the government of these officers were sanctioned by the Grand Lodge, previous to which time it is presumed that they were governed by the same rules and regulations as in England.

More recently, the "Laws and Constitutions of the Grand Lodge" have provided that the

Meeting of the Provincial Grand Lodges shall not be interrupted by the death or retirement of the Provincial Grand Master, unless the Grand Lodge shall not deem it expedient within the space of one year to appoint another. A Provincial Grand Lodge not assembling for the space of two years also becomes dormant, and has no power again to call meetings unless empowered by the Provincial Grand Master, or by the order of the Grand Lodge or Grand Committee. . . . When a Provincial Grand Lodge becomes dormant, the Lodges in the District come under the immediate supervision of the Grand Lodge and Grand Committee.

These new rules and regulations were made to prevent the disruption of the Provincial Grand Lodges, which was inevitable upon the decease of the Provincial Grand Master.

In Ireland the same system has existed as in England and Scotland. The present Constitutions provided that,

If the Provincial Grand Master die, resign, or be removed, the authority of the Provincial Deputy Grand Master shall continue for six months after, or until a successor to the Provincial Grand Master be appointed, but such authority of the Provincial Deputy Grand Master shall not continue longer, unless he be reappointed.

If these authorities support the position taken, and if the conclusions arrived at are correct, it follows beyond all controversy that when Provincial Grand Master Joseph Warren expired on Bunker Hill, June 17, 1775, the Provincial Grand Lodge, of which he was the essence and life, expired also, and with it all the offices of which it was composed. The Lodges established by him, and by the Grand Lodge of Scotland, were not affected thereby, as has already appeared. They were, or should have been, registered in Edinburgh, and owed their allegiance to the Grand Lodge there.

The conclusion of the Eulogy pronounced by Bro. Perez Morton at the re-interment of Joseph Warren, April 8, 1776, was devoted to the subject of independence, which was then agitating the Colonies. Some of the language made use of by him upon this occasion seems to foreshadow the Masonic independence of Massachusetts, which was soon to follow. "Now is the happy time," said he, "to seize again those rights which, as men, we are by nature entitled to, and which by contract we never have, and never could have, surrendered."

On the 4th of July following, "The Declaration of Independence" was, by order of Congress, engrossed and signed, by which the United Colonies declared themselves to be free and independent States. The effect of this declaration upon the Colonies I need not allude to; Massachusetts, by virtue of its claim, became a free, independent, sovereign State, and the spirit of freedom and independence of Great Britain became infused into every organization and society which before this were bound and dependent. It was an absolute revolution, by which a dependent Colony became revolutionized into an independent State. The idea of a permanent union of the States had then hardly been broached. They had united for defense against a common foe, and had set themselves up as independent States, not only independent of Great Britain, but independent of each other. Iso-

lated from all the world, they each stood forth free, independent, sovereign States.

The institution of Freemasonry, which numbered among its firmest adherents such revolutionists as Webb, Revere, Morton, and a host of others who followed in the footsteps of Warren, could not long withstand the influence of freedom, and Massachusetts set the example of a revolution in Masonic government, which has been followed successfully by every State in the Union. It has become the American system, or, as the committee of New Hampshire calls it, "The American Doctrine of Grand Lodge Jurisdiction," respected and recognized by the Masonic Fraternity the world over. It had its birth on Bunker Hill, when the patriot Warren poured out his life's blood:

The Patriot Grand Master, who fell in his might —
The second of three — in defence of the right!

"The American Doctrine of Grand Lodge Jurisdiction," briefly stated, is this:

Three regularly-chartered Lodges existing in any State or Territory have the right to establish a Grand Lodge therein. Such Grand Lodge, when lawfully organized, has sole, absolute, and exclusive jurisdiction over the three degrees of Craft Masonry; over the Lodges and their Members; and over all Masons, unaffiliated as well as affiliated, in such State or Territory. No other Grand Lodge whatever can lawfully interfere with this jurisdiction, and can neither establish Lodges in such State, nor continue any authority over Bodies which it might properly have exercised prior to the organization of such Grand Lodge therein.

By the erection of a Grand Lodge in such State, all Masonic powers over what is popularly called Blue Masonry are merged in it, and henceforth it exists therein supreme and sovereign over a jurisdiction which it can neither divide nor share with any other Masonic Grand Body in the world.

The several States of the United States of America, the Territories, when legally organized as such by Congress, and the District of Columbia, are each recognized as separate and independent jurisdictions in which Grand Lodges may be established. This is the American doctrine, most religiously and Masonically adhered to by the Craftsmen of the United States, and which our brethren upon the other side of the Atlantic must accede to, recog-

nize, and support. After the Declaration hereinafter referred to, made by the Massachusetts Grand Lodge, December 6, 1782, treaty stipulations were entered into by the several Grand Lodges then in existence, in confirmation of the action of Massachusetts.

The following preamble and resolutions were adopted by the Grand Lodge of New York:

Whereas, The Grand Lodge of the State of Massachusetts have by a communication, dated the 4th of January last, suggested to this Grand Lodge the propriety of adopting a resolution declaring that no Charter or Dispensation for holding a Lodge be issued by any Grand Lodge to any number of Masons residing out of the State wherein the Grand Lodge is established, be it therefore

Resolved and declared by this Grand Lodge, that no Charter or Dispensation for holding a Lodge of Masons shall be granted to any person or persons whatever, residing out of this State and within the jurisdiction of any other Grand Lodge.

The Grand Lodges of the United States have uniformly resisted every encroachment upon the jurisdiction of the several Grand Lodges.

The Feast of St. John the Evangelist, in 1776, was celebrated and the record shows that a Grand Lodge was held by thirty-three brethren, Joseph Webb presiding as Deputy Grand Master. A Grand Lodge was called by the Deputy of Warren, February 14, 1777, to hear the petition for a Charter at Stockbridge, of brethren in Berkshire County. This proposition aroused the brethren to a realizing sense of their status and condition as a Grand Lodge. They were doubtful of its power, as then organized, to grant the Charter prayed for. The petition was accordingly laid over to Friday evening, March the 7th, next, and it was

Voted, That the Deputy Grand Master should send a summons to all the Masters and Wardens under the jurisdiction to assemble on the 7th March in order to consult upon, and to elect, a Grand Master for this State, in the room of our late worthy Grand Master Warren, deceased.

On the 7th of March the brethren met, and adjourned until the following evening. March 8, 1777, the following brethren assembled, representing St. Andrew's Lodge, of Boston; Tyrian Lodge, of Gloucester; and St. Peter's Lodge, of Newburyport:

COLORED FREEMASONRY IN THE UNITED STATES 2019

R. W. Joseph Webb, D. G. M., of St. Andrew's Lodge, Boston.
Paul Revere, S. G. W., of St. Andrew's Lodge, Boston.
Thomas Crafts, J. G. W., of St. Andrew's Lodge, Boston.
John Lowell, G. Treas., of St. Andrew's Lodge, Boston.
Nat Peirce, G. Sec. pro tem., of St. Andrew's Lodge, Boston.
Thomas Urann, S. G. D., of St. Andrew's Lodge, Boston.
Edward Proctor, J. G. D., of St. Andrew's Lodge, Boston.
Moses Deshon, P. M., of Tyrian Lodge, Gloucester.
Philip Marett, } G. St'ds., { of Tyrian Lodge, Gloucester.
Winthrop Grey, } S. W., of St. Andrew's Lodge, Boston.
Wm. Greenough, M., of St. Peter's Lodge, Newburyport.

The brethren unanimously elected a Grand Master, Grand Wardens, and other Grand Officers. Joseph Webb was chosen Grand Master.

The Grand Lodge then acted upon the petition for a new Lodge at Stockbridge, and granted the same; this being the first act of the Independent Grand Lodge.

Massachusetts Lodge, of Boston, was not represented at this meeting; but, on the 18th of December, 1778, it petitioned the Grand Lodge,

Setting forth that "The exigency of the times would not admit of their assembling sooner, and praying said Lodge may retain the rank they formerly held under the Grand Lodge," which was granted. All the Lodges under the old Provincial Grand Lodge of Warren, with the exception of Massachusetts, united in forming the independent Grand Lodge, and they forthwith yielded allegiance to it. However, but few of the Lodges in Massachusetts, at this time, were in a condition to hold meetings, by reason of the exigency of the times.

The record of the meeting setting up the Independent Grand Lodge contains no account of the motives and incentives which gave rise to this action.

Grand Master Joseph Webb sent the following letter to the Grand Lodge of Georgia, which has recently been discovered by R. W. Bro. I. E. Blackshear, Grand Secretary of that State:

BOSTON, March 2, 1787.

To the Right Worshipful, the Grand Master, Dep. G. M., G. Wardens, and Brethren of the Grand Lodge of Savannah in Georgia, greeting.

GENTLEMEN AND BRETHREN: Having lately seen the Southern papers, that you had at last assumed to your selves the undoubted right of Forming a Grand Lodge in your State, I Congratulate you on so Important an acquisition, and wish you all the success imaginable: we, in this Common Wealth,

assumed the same so early as 1777, since w'ch I find Pennsylvania and N. York have adopted; but how they have proceeded at Charleston or Virginia I have not as yet heard. I hold a correspondence with those 2 Lodges, and should be glad of the same with you, and all in the Union at least. Since our adopting, we have had 25 Lodges under the jurisdiction (tho' some of them Charters of Dispensation, in Connecticut, Vermont, N. Hampshire), until they appoint a G. Lodge of their own. Inclosed, I have taken the freedom to send you the Regulations of our G. Lodge, w'ch you'll please to accept as a small token of my Respect. So, wishing the Grand Lodge in particular, and those under your jurisdiction in general, all that Universal Benevolence, Brotherly Love, and Truth: Adieu! I remain with sincerity, your unknown tho' affectionate Brother and H'ble Serv.

JOS. WEBB,
G. M. Com. *Wealth Massachusetts.*

(Received 27th April.)

Josiah Bartlett, afterward Grand Master, in an address before the Grand Lodge, said:

How to assemble the Grand Lodge with regularity, was now made a serious question, as the commission of the Grand Master had died with him, and the Deputy had no power independent of his nomination and appointment.

Communications for the consideration of this subject were held at different times, till the 8th of March, 1777, when, experiencing the necessity of preserving the intercourse of the brethren, and the want of a proper establishment to soften the rigors of an active and distressing war, they proceeded to the formation of an Independent Grand Lodge, with "powers and prerogatives to be exercised on principles consistent with and subordinate to the regulations pointed out in the Constitutions of Ancient Masonry," and our late worthy and Most Worshipful Brother, Joseph Webb, Esquire, whose amiable deportment and fidelity in the duties of his important office now claim our grateful remembrance, was duly elected Grand Master, and proceeded to install his officers, and organize the Grand Lodge.

Thaddeus M. Harris, who compiled the *Constitutions* in 1792, referring to this act of independence, quotes the above extract from Bartlett's address, and, in a foot-note, says that

The general regulations from Entick's *Constitutions* were adopted and practiced; except that the Grand Master and Wardens were elected by a ballot at large. The other officers were appointed by the Grand Master.

The record itself, of December 6, 1782, recites the facts:

Charters were not only granted for establishing Lodges in Massachusetts, but also in other States. But anticipating that the independent government

organized in this State would be followed by the Craft elsewhere, it was determined that all Charters granted without the limits of Massachusetts should be in force only until a Grand Lodge was formed in such State or Country where such Lodges were held. Upon these conditions Lodges were established in New Hampshire, Vermont, Connecticut, and New York, prior to December, 1782.

In October, 1778, it was voted that a Charter be granted to a traveling Lodge in the American army, to make Masons, pass, and raise, in this State, or any of the United States of America, where no other Grand Master presides. But in any other State where there is a Grand Master constituted by the brethren of these United States, they are to inform him, and receive his sanction.

In September, 1780, the Grand Master

Laid before the Grand Lodge a letter dated Philadelphia, August 19, 1780, signed William Smith, Grand Secretary, inclosing a printed list of the several Lodges in Pennsylvania, under that jurisdiction, and advising that they had, in that Grand Lodge, thought it expedient to make choice of a Grand Master General, for the thirteen United American States; that they had nominated His Excellency General George Washington, and requesting the opinion and approbation of this Grand Lodge thereon.

Circular letters were sent to the several Lodges under the jurisdiction requesting the attendance of the Masters and Wardens at the Grand Lodge, for the purpose of considering this proposition. Brother Perez Morton was strongly in favor of the project, but the Grand Lodge *Voted*, That any determination upon the subject cannot, with the propriety and justice due to the Craft at large, be made by this Grand Lodge, until a general peace shall happily take place through the continent, inasmuch as the sentiments of the various Grand Lodges in the United States upon this question could not be made known under the peculiar circumstances of public affairs.

On the 10th of July, 1782, it was

Voted, That a Committee be appointed to draw resolutions explanatory of the powers and authority of this Grand Lodge, respecting the extent and meaning of its jurisdiction, and of the exercise of any other Masonic authorities within its jurisdiction.

Brothers Perez Morton, Paul Revere, John Warren, James Avery, and John Juteau were appointed upon the Committee.

A special meeting of the Grand Lodge was called to receive the report, September 30, 1782, when it was read and referred to the next meeting. December 6, 1782, in a full Grand Lodge, it was considered.

This interesting report, omitting the formal introduction, is as follows:

The Commission from the Grand Lodge of Scotland granted to our late Grand Master, Joseph Warren, Esquire, having died with him and of course his deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single Grand Officer, and of course it was evident that not only the Grand Lodge, but all the particular Lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the penniless go unassisted, the Craft languish, and ancient Masonry be extinct in this part of the world.

That in consequence of a summons from the former Grand Wardens to the Masters and Wardens of all the regular constituted Lodges, a Grand Communication was held to consult and advise on some means to preserve the intercourse of the brethren.

That the Political Head of this country, having destroyed all connection and correspondence between the subjects of these States and the country from which the Grand Lodge originally derived its commissioned authority, and the principles of the Craft, inculcating on its professors submission to the commands of the civil authority of the country they reside in, the brethren did assume an elective supremacy, and under it chose a Grand Master and Grand Officers, and erected a Grand Lodge with independent powers and prerogatives, to be exercised, however, on principles consistent with and subordinate to the regulations pointed out in the Constitution of Ancient Masonry.

That the reputation and utility of the Craft, under their jurisdiction, has been most extensively diffused, by the flourishing state of fourteen Lodges constituted by their authority within a shorter period than that in which three only received Dispensations under the former Grand Lodge.

That in the history of our Craft we find that in England there are two Grand Lodges, independent of each other; in Scotland the same, and in Ireland their Grand Lodge and Grand Master are independent either of England or Scotland. It is clear that the authority of some of their Grand Lodges originated in assumption, or otherwise they would acknowledge the head from whence they derived.

Your committee are therefore of opinion that the doings of the present Grand Lodge were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority.

And they beg leave to recommend the following resolutions, to be adopted by the Grand Lodge and engrafted into its Constitutions:

I. That the brethren of the Grand Lodge, in assuming the powers and prerogatives of an independent Grand Lodge, acted from the most laudable motives and consistently with the principles which ought forever to govern Masons, namely, the benefit of the Craft and the good of mankind, and are warranted in their proceedings by the practice of Ancient Masons in all parts of the world.¹

¹ See Calcott, p. 107; also the "Masons' Pocket Companion," p. 92, London edition.

II. That this Grand Lodge be hereafter known and called by the name of "The Massachusetts Grand Lodge of Ancient Masons," and that it is free and independent in its government and official authority of any other Grand Lodge or Grand Master in the universe.

III. That the power and authority of the said Grand Lodge be construed to extend throughout the Commonwealth of Massachusetts and to any of the United States, where none other is erected, over such Lodges only as this Grand Lodge has constituted or shall constitute.

IV. That the Grand Master for the time being be desired to call in all Charters which were held under the jurisdiction of the late Grand Master, Joseph Warren, Esquire, and return the same with an endorsement thereon, expressive of their recognition of the power and authority of this Grand Lodge.

V. That no person ought or can, consistently with the rules of Ancient Masonry, use or exercise the powers or prerogatives of an Ancient Grand Master or Grand Lodge, to wit: To give power to erect Lodges of ancient Masonry, make Masons, appoint superior or Grand Officers, receive dues, or do anything which belongs to the powers or prerogatives of an ancient Grand Lodge within any part of the Commonwealth of Massachusetts, the rightful and appropriated limits to which the authority of this Grand Lodge forever hereafter extends.

The foregoing report was signed by Perez Morton, Paul Revere, John Warren, and James Avery. It "was read paragraph by paragraph, and, after mature deliberation thereon, the same was accepted and ordered to be recorded in the proceedings of the Grand Lodge," where it now appears, signed by "Jos. Webb, Grand Master." A majority of the members of St. Andrew's Lodge objected to this report, although, at a Grand Lodge held March 1, 1782, a petition from its Master, Wardens, and members was presented, "praying that the Grand Lodge would grant them a Charter by the 'name of Saint Andrew,' they retaining their rank and precedence as heretofore in said Grand Lodge," which was unanimously granted.

"In 1768 John Rowe was appointed Provincial Grand Master of the St. John's Grand Lodge." He held the office until August 4, 1787, when he died. After 1775 this Grand Lodge held no meeting until called together to attend the funeral of Grand Master Rowe. In July, 1790, the Grand Officers assembled and voted to elect new officers, but no higher officer than a Senior Grand Warden was chosen. The Massachusetts Grand Lodge as early as 1787, had taken action upon the question of a union, and had appointed a committee to consider it.

It is evident that the St. John's Lodge preserved its organization as such for the purpose of completing the contemplated union. It granted no Charters, nor did it assume any of the powers of a Charter to St. John's Lodge, Boston, for the purpose of uniting the first and second Lodges into one. The Grand Lodge record contains no reference to it, nor was there any record kept of the Grand Lodge doings for that year.

Thus by the record, and by contemporaneous history, it is fixed beyond all question and doubt that the "Massachusetts Grand Lodge," on the 8th of March, 1777, by a revolution and by assumption of the powers, duties, and responsibilities of a Grand Lodge, became a free, independent, sovereign Grand Lodge, with a jurisdiction absolute, exclusive, and entire throughout the Commonwealth of Massachusetts, and a provisional jurisdiction in other States and countries. By this revolution and assumption, from that day to this, the Grand Lodge of Massachusetts, without interruption, has exercised all the plenary powers of a Grand Lodge. It has held Regular and Special Meetings, elected and installed its Grand Masters and other Grand Officers, kept full and complete records of its doings, granted Warrants for new Lodges, erected and erased Lodges, compelled and received the allegiance of its subordinates and their members, and has been in correspondence with and recognized by the other Grand Lodges of the world. From the 8th of March, 1777, to the day of this Quarterly meeting, the full and just-complete term of ninety-three years, there has never been any successful opposition to its claim of sovereignty. From time to time it has gathered into self every opposing element possessing even a colorable title to legitimacy which it found within the borders of its jurisdiction.

In the State of Massachusetts there have been three Lodges chartered by Grand Lodges of foreign jurisdictions, and but three—St. Andrew's, chartered in 1756, by the Grand Lodge of Scotland, and now one of our subordinates; Ancient York Lodge, No. 169, of Boston, chartered prior to 1772, by the Atholl Grand Lodge of England, and had but a brief existence; and the African Lodge, of Boston.

It is claimed that in 1775 the persons named in the Charter of the African Lodge were made Masons in a traveling Lodge attached to one of the British regiments then stationed at Boston, and that they "were soon after organized as, and dispensated into a Lodge," before the death of Warren, to whom they applied for a Charter. That they were made Masons may be true. That they received a Dispensation for a Lodge there is not the least proof of, nor the slightest shadow of pretence for. Dispensations for Lodges, as preliminary to granting a Charter, were not made use of in those days. But more than all, there was no authorized power here to grant such Dispensation save Provincial Grand Masters Rowe and Warren. A traveling Lodge, although attached to British regiment, could not authorize these persons to assemble as a Lodge. Nor was it ever pretended that such Dispensation existed until recently. This claim is nowhere stated directly, and contains so little foundation that it is not worth considering.

The Massachusetts Grand Lodge, at its Session October 1, 1773, after mature deliberation, decided that neither the Lodge at Castle William, nor any other traveling Lodge, "has any right to make Masons of any citizen."¹

There is no doubt that, on the 6th of March, 1775, the day after Warren delivered his celebrated oration in the Old South Church, where he was menaced by British troops, Prince Hall and thirteen others received the three Degrees in a traveling Lodge attached to one of the British regiments in the army of General Gage, by whom Boston was then garrisoned; that Prince Hall and his associates met as a Lodge thereafter in Boston, without any Warrant or authority, until May, 1787.

Application was sent to England for a Charter in 1784. The letter of Prince Hall, dated March 1, 1784, accompanying the petition to the Grand Lodge of England for the Charter of the African Lodge, says

I would inform you that this Lodge hath been founded almost eight years. . . . We have had no opportunity to apply for a Warrant before now, though we have been importuned to send to France for one, yet we thought it best to send to the fountain head, from whence we received the light, for a Warrant.

A Charter was granted September 29, 1784. It did not arrive at Boston for nearly three years, and was received April 29, 1787, and, on the 6th of May following, Prince Hall organized the "African Lodge," at Boston, ten years after the Massachusetts Grand Lodge had asserted its freedom and independence; ten years after the American doctrine of Grand Lodge jurisdiction had been established.

Without any other authority than that contained in the Warrant for said Lodge, Prince Hall, the Master thereof, it is said, on the 22d of March, 1797, granted a Dispensation, preliminary to a Warrant, to certain persons in Philadelphia. Soon afterwards Prince Hall established a Lodge at Providence, Rhode Island. African Lodge, of Boston, continued to act as a subordinate Lodge until 1808, when, with the assistance of the Lodges at Philadelphia and Providence, established as above stated, it organized a Grand Lodge at Boston, which Body granted Charters to several subordinates, not only in Massachusetts, but in several other States.

¹ "Proceedings," Grand Lodge of Massachusetts, 1870, p. 34, and 1876, September, p. 67. Bro. Upton, "Negro Masonry," p. 27, holds that the reference should be to the Provincial body.

The African Lodge declared its independence in June, 1827, and published its Declaration in a newspaper printed at Boston.

It is unnecessary to argue the Masonic and legitimate effect of this Declaration. It was a surrender of their Charter, and a public declaration that from thenceforth they ceased to act under it, or to recognize its validity or the authority from whence it was derived. If the "African Lodge" had any existence at this time, by force of this Declaration its existence came to an end.

A National Grand Lodge was formed in 1847; and, says the petition of Lewis Hayden and others to the Grand Lodge of Massachusetts, set out on page 132 of the *Proceedings* for 1869:

The African Lodge of Boston, becoming a part of that Body, surrendered its Charter, and received its present Charter, dated December 11, 1847, under the title of Prince Hall Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts, and by which authority we this day exist as a Masonic Body.

The Lodge prospered, but after the death of Prince Hall, December 4, 1807, aged 72, it became dormant, and ceased. Upon the union of the Grand Lodges of England, in 1813, African Lodge, which had been registered as No. 459 and as 370 "was removed from the list," and was never after recognized by the United Grand Lodge. The Declaration of 1827 complains

That the members of African Lodge could open no correspondence with the Grand Lodge of England, and that their communications and advances were treated with the most studied neglect.

Boyer Lodge, No. 1, was organized at New York City by the African Lodge or the Prince Hall Grand Lodge. The members of this Lodge applied to the Grand Lodge of New York for recognition in 1812, 1829, and again in 1845. Grand Secretary James Herring made a report in 1846 which contains a letter from Brother Charles W. Moore, Grand Secretary of the Grand Lodge of Massachusetts, which throws some light upon the condition of the African Lodge in Boston at this time.

Why this Charter was granted without the consent of the Lodges in Massachusetts, and without any correspondence concerning the propriety of the step, is a question which can be answered by every American who remembers the bitter hostility existing in England at that date towards the successful rebels against the crown of Great Britain. This Charter, in common form, conferring no extraordinary powers upon the petitioners, authorizing them to hold a Lodge,

enter, pass, and raise Masons, and no more, was undoubtedly granted by the Grand Master of England, and under it the petitioners commenced Work. The successors of the persons named in that Charter have magnified the powers granted by it, have construed it to confer upon them Grand Lodge powers, have set up by virtue of it Grand Lodges, and finally a national Grand Lodge, with subordinate Stations and Lodges, and have established an "American doctrine of Grand Lodge jurisdiction" peculiar to themselves, distinct and separate from any other Grand Lodge government known to man. Their National Grand Body "claims and exercises Masonic authority over these United States, with full power and authority to settle all Masonic difficulties that may arise among the Grand Lodges of these States."

The original Charter, granted September 29, 1784, under which the successors of the persons named have claimed to act from April, 1787, to the year 1847, and which was the only plausible authority by which they hope to be justified in their proceedings, was not only surrendered by operation of Masonic law, June 18, 1827, by reason of the Declaration then made, but on the 11th of December, 1847, was actually in set form of words, and with premeditation, abandoned and surrendered, and if they now possess the parchment upon which it was written, it is kept only as a curious relic of the past, emasculated of its virility.

The first difficulty has been complicated with a National Grand Lodge, State Grand Lodges, and subordinate Lodges, so that it will not be easy to escape from the triple bonds with which they have been bound.

This is purely a question of Grand Lodge jurisdiction, which was settled and determined, September 17, 1797, by Massachusetts Grand Lodge, when it incorporated into its Constitution this Section:

The Grand Lodge will not hold communication with, or admit as visitors, any Masons, residing in this State, who hold authority under, and acknowledge the supremacy of, any foreign Grand Lodge.

In some form of language the same feature has existed in their Constitutions from 1797 to this day, and is as follows:

No Lodge of Ancient Free and Accepted Masons can legally assemble in this Commonwealth under a Warrant granted by any foreign Masonic power.

Which is a question of Grand Lodge jurisdiction.

The institution of Freemasonry is universal. It stretches from East to West, from North to South, and embraces within

itself the representatives of every branch of the human family. Its carefully-tiled doors swing open, not at the knock of every man, but at the demand of every true and worthy man, duly accepted, whatever his religion, his race, or his country may be. This Grand Lodge stands upon the high vantage ground of this catholic society, and recognizes the great principles which must necessarily underlie an institution which has a home on the continents and on the islands of the seas.

When that celebrated play of Terence, styled the *Self-Tormentor*, was first introduced upon the Roman stage, before the great amphitheatre crowded with senators, knights, citizens, and men of rank, some of whom had been found worthy of a Roman triumph, and Chremes, in his reply to Menedemus, repeated these words,

“Homo sum; humani nihil a me alienum puto.”

(I am a man; therefore, nothing that relates to humanity is foreign to me.)

the vast assemblage rose up, impelled by a common sentiment, and rent the air with reiterated plaudits. The memory of that scene has not yet faded away. The words of Chremes have not yet ceased to reverberate. We bear upon the Masons' arms of Massachusetts, and have inscribed upon our Grand Lodge banner, the motto:

“Humani nihil alienum.”

(None of all the human race are beyond our brotherly interest.)

True Copy of the Charter of the African Lodge

Effingham, A. G. M. To all and every Right Worshipful and loving Brethren, we, Thomas Howard, &c., &c., &c., Earl of Effingham, Lord Howard, Acting Grand Master under the authority of His Royal Highness Henry Frederick, Duke of Cumberland, &c., &c., &c., Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, sends Greeting:

Know ye, that we, at the humble petition of our right trusty and well beloved brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other brethren residing in Boston, New England, in North America, do hereby constitute the said brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston, aforesaid; and do further, at their said petition, hereby appoint the said Prince Hall to be Master, Boston Smith, Senior Warden, and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought proper by the breth-

COLORED FREEMASONRY IN THE UNITED STATES 2029

ren thereof, it being any future election of officers of the Lodge, but that such election shall be regulated agreeably to such By-Laws of the said Lodge as shall be consistent with the General Laws of the Society, contained in the Book of Constitutions; and we hereby will and require you, the said Prince Hall, to take special care that all and every the said brethren are, or have been, regularly made Masons, and that they do observe, perform, and keep all the rules and orders contained in the Books of Constitutions; and further, that you do, from time to time, cause to be entered in a book kept for that purpose an account of your proceedings in the Lodges, together with all such rules, orders, and regulations as shall be made for the good government of the same; that in no wise you omit once in every year to send to us, our successors Grand Masters or to Rowland Holt, Esq., our Deputy Grand Master, for the time being, an account in writing of your proceedings, and copies of all such rules, orders, and regulations as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge and reasonably be expected towards the Grand Charity. Moreover, we hereby will and require you, the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

Given at London, under our hand and seal of Masonry, this 29th day of September, A.L. 5784, A.D. 1784.

By the Grand Master's Command.

Witness ROWLAND HOLT, *D. G. M.*,
 WILLIAM WHITE,
 Grand Secretary

The *Centinal*, printed at Boston, in its issue of May 2, 1787, has the following document:

AFRICAN LODGE,
BOSTON, May 2, 1787.

By Captain Scott, from London, came the Charter, &c., which his Royal Highness the Duke of Cumberland, and the Grand Lodge, have been graciously pleased to grant to the African Lodge, in Boston. As the brethren have a desire to acknowledge all favors shown them, they, in this public manner, return particular thanks to a certain member of the Fraternity who offered the so generous reward in this paper, some time since, for the Charter, supposed to be lost; and to assure him, though they doubt of his friendship, that he has made them many good friends.

(Signed) PRINCE HALL.

Extract from an Address of John V. De Grasse, before the Prince Hall Grand Lodge, June 30, 1858:

Although, brethren, our Charter was granted in London, September 17, 1784, we did not receive it until April 29, 1787, through the neglect and almost culpable carelessness of Brother Gregory, who did not take it from the Office

of the Grand Secretary, where it had remained over two years. . . . On the 29th of April the Charter and a beautiful bound book of the *Constitutions* were delivered to Prince Hall.

*Declaration of Independence Published in a Newspaper at Boston,
June, 1827*

AFRICAN LODGE, No. 459.

GREETING:

Be it known to all whom it may concern, That we, the Master, Wardens, Members of the African Lodge, No. 459, City of Boston (Mass.), U. S. of America, hold in our possession a certain unlimited Charter, granted September 29, A.L. 5784, A.D. 1784, by Thomas Howard, Earl of Effingham, Acting Grand Master under the authority of his Royal Highness Henry Frederick, Duke of Cumberland, &c., &c., &c., Grand Master of the Most Ancient and Honorable society of Free and Accepted Masons. Be it further known, that the Charter alluded to bears the seal of the Most Worshipful Grand Lodge at London, England, and was presented to our much esteemed and worthy brethren and predecessors, Prince Hall, Boston Smith, Thomas Sanderson, and several others, agreeably to a humble petition of theirs, sent in form to the above Grand Lodge. Be it remembered that, according to correct information as regards this instrument and the manner in which it was given, it appears to have been confined exclusively to the Africans, and to certain conditions. Whether the conditions have been complied with by our ancestors, we are unable to say; but we can add that, in consequence of the decease of the above-named Brother, the institution was for years unable to proceed, for the want of one to conduct its affairs agreeably to what is required in every regular and well-educated Lodge of Masons. It is now, however, with great pleasure we state that the present age has arrived to that degree of proficiency in the art, that we can at any time select from among us many whose capacity to govern enables them to preside with as much good order, dignity, and propriety as any other Lodge within our knowledge. This fact can be proved by gentlemen of respectability, whose knowledge of Masonry would not be questioned by any one well acquainted with the art. Since the rise of the Lodge to this degree of proficiency, we concluded it was best and proper to make it known to the Most Worshipful Grand Lodge from whence we derive our charter, by sending written documents and monies, to fulfil the agreements of our ancestors, giving information of the low state to which it had fallen, its cause, &c., with its rise and progress; and also soliciting favors, whereby we might be placed on a different and better standing than we had heretofore. And notwithstanding this has long since been done, and more than sufficient time has elapsed for returns, yet we have never received a single line or reply from that Hon. Society. In consequence of that neglect, we have been at a stand what course to pursue. Our remote situation prevents us from making any verbal

communication whatever. Taking all these things into consideration, we have come to the conclusion that with what knowledge we possess of Masonry, and as people of color by ourselves, we are, and ought by rights, to be free and independent of other Lodges. We do, therefore, with this belief, publicly declare ourselves free and independent of any Lodge from this day, and that we will not be tributary, or be governed by any Lodge than that of our own. We agree solemnly to abide by all proper rules and regulations which govern the like Fraternity, discountenancing all imposition to injure the Order, and to use all fair and honorable means to promote its prosperity, resting in full hope that this will enable us to transmit it in its purity to our posterity for their enjoyment.

Done at the Lodge, this the 18th June, A.L. 5727, A.D. 1827.

In full testimony of what has been written, we affix our names:

JOHN T. HILTON, *R. M. W.*,
 THOMAS DALTON, *Sen. Ward.*,
 LEWIS YORK, *Jun. Ward.*,
 J. H. PURRON, *Secretary.*

*Letter from John Hervey, Grand Secretary of the United Grand
 Lodge of England*

FREEMASONS' HALL, LONDON, W. C.,

11th November, 1868.

DEAR SIR AND R. W. BROTHER: I am in receipt of your favor of the 20th ult., making enquiries respecting a Warrant granted in 1784 to a certain Prince Hall. I have caused a most diligent search to be made in our books here, and the only reference I can find is in the Calendar for 1785, when a Lodge appears to have been working under the English Constitution, at Boston, under the No. 459, and called the "African Lodge." It afterwards became 370, and, I presume, had ceased working, as at the Union, in 1813, it was removed from the list.

To reply to your questions categorically:

1st. I can find no record in 1775 of any Dispensation; but as the G. L. Books were not then kept, as they are now, with accuracy, such may, nevertheless, have existed.

2d. It was struck off the list in 1813, but I can find no trace of any return having been made, and consequently imagine it must have ceased working long before, although retained on the list.

3d. I should say most decidedly, that the said "Prince Hall" was never appointed D. G. M., or had power to grant Warrants for the establishment of Lodges in your country. Henry Price, of Boston, was P. G. M. for America from 1775 to 1804, after which year his name disappears from the lists.

It is quite clear that the Lodge referred to is not working under the English Constitutions, and that the parties holding the Warrant can have no right

to it, and are not a regular Lodge, unless empowered to meet under your Constitutions.

I am, dear Sir and Brother, yours, truly and fraternally,

JOHN HERVEY,

Grand Secretary.

CHARLES W. MOORE,

Deputy Grand Master, Grand Lodge of Massachusetts.

Extract from the Report of James Herring, Grand Secretary, to the Grand Lodge of New York, June 2, 1846

The undersigned, having requested the R.W. Charles W. Moore, Grand Secretary of the Grand Lodge of Massachusetts, to endeavor to see the Charter of the so-called African Lodge, of Boston, and, if possible, obtain a copy thereof, begs leave to incorporate the following extract from Br. Moore's letter, dated July 26, 1845:

"I called, agreeably to your request, on Mr. Hilton—who, I believe, is the Master of the African Lodge in this city—stated to him the object of my visit, and asked permission to see the Charter of his Lodge. He informed me that there was a difficulty between him and Boyer Lodge, of long standing, that they had nothing to do with that Lodge, nor would they have, until the difference referred to was settled. He further stated, that they were entirely independent of the white Lodges; asked no favors of them; and would have nothing to do with them; nor would they admit a white Mason, if he should present himself as a visitor. In the course of his conversation he distinctly said that he had been 'told by them people' (meaning Boyer Lodge) to have no communication with anybody on the subject of their recognition by the Grand Lodge of New York. He also positively and repeatedly refused to allow me to see the Charter of his Lodge, or to give me any information in relation to its history or present existence. It is proper for me to add, that my conversation with him was kind and gentle. I explicitly stated to him that I did not call officially, but as a friend, and at your request, with a view to ascertain whether Boyer Lodge was a regular constituted Lodge, such as the Grand Lodge of New York could recognize. . . .

"The African Lodge has never been recognized by the Grand Lodge of this Commonwealth. Applications have several times been made by its members for admission to our Lodges, but they have generally, if not always, been refused. Mr. Hilton stated to me that he had once, through the influence of a friend, gained admission into one of our out-of-town Lodges. If so, the Brother who introduced him laid himself open to censure, and would have been dealt with, had the circumstance come to the knowledge of the Grand Lodge. That the course of our Grand Lodge, in reference to the African Lodge, is not the result of prejudice, it is only necessary for me to say, that, within the last month, a colored Brother from England has visited, and been kindly received, in one of our city Lodges.

"Such is the state of the case, so far as I am able to communicate it. The argument does not belong to me; but you will permit me to inquire, whether your Grand Lodge is prepared to recognize any real or pretended Lodge, existing within another jurisdiction, before it had been recognized by the Grand Lodge of that jurisdiction? Again, does your Grand Lodge allow other Grand Lodges to establish Lodges within its jurisdiction? and is it ready to recognize Lodges so established? "

These three questions have been, by repeated decisions of this Grand Lodge, answered in the negative; and, according to the treaty stipulations entered into by the Grand Lodges of this continent, soon after the revolution, and the uniform resistance of any encroachment upon the sole jurisdiction of the several Grand Lodges down to the present time, these questions can be answered only in the negative.

The undersigned would further state, that the legality of the Body, called Boyer Lodge, No. 1, has been already twice reported on by Committees of this Grand Lodge on the 3d of March, 1812, and on the 4th of March, 1829. In the latter report, the main facts were correctly stated and able arguments sustained, and the conclusion drawn that Boyer Lodge, No. 1, can be regarded only as a clandestine Lodge. The undersigned can arrive only at the same conclusion, it being established beyond doubt that the African Lodge, at Boston, was illegally established by the Grand Lodge of England within the jurisdiction of the Grand Lodge of Massachusetts; that its name has been long stricken from the roll of the Grand Lodge of England; that its assumed authority to grant Warrants was unmasonic and fraudulent; and further, that the statement contained in the memorial of said Boyer Lodge, that it had been "regularly and legally constituted and installed as a Master Mason's Lodge, with a legal Warrant or Charter," is totally unfounded.

All of which is respectfully submitted,

JAMES HERRING,
Grand Secretary.

NEW YORK, June 2, 1846.

In June, 1855, one Peter G. Smith, of Montpelier, Vt., visited Boston, and "joined a Lodge of Masons." Upon returning to Montpelier, he attempted to visit a regular Lodge, but was refused admission. Mr. Smith then wrote to Boston, and received the following reply:

NO. 60 SOUTHAC STREET, BOSTON.
September 6, 1855.

PETER G. SMITH, ESQ.

MY DEAR SIR AND BROTHER: Yours, bearing date August 14, came duly to hand. You say that the Grand Master of Vermont says that the colored Masons had their Charter taken from them, and that they are now working without a Charter. We reply that the charge is no doubt innocent, but it is nevertheless false from beginning to end. The original Charter is now in our

possession, and always has been, and we worked under it until some time after the war between this country and Great Britain, when the colored Masons held a Convention and declared themselves independent, the same as the white had already done before. This was done on account of the difficulties of making the returns to the mother country. There has always been the best feelings, and our brethren all visit the Lodges, not only in England, but in all parts of the world.

If the Grand Master of Vermont wishes any more light, we are prepared to give it to him; or, if he has a curiosity, he can see the original Charter.

Yours fraternally,

J. S. ROCK,

Corresponding Grand Secretary of Prince Hall Grand Lodge.

To this letter Philip C. Tucker, Grand Master of Vermont, replied in a communication to Peter G. Smith as follows:

VERGENNES, September 22, 1855.

MR. PETER G. SMITH, Montpelier.

SIR: I received yours of yesterday, enclosing a letter to you from Mr. J. S. Rock, of Boston, this morning.

As to the Lodge of colored men existing in Boston, calling itself "Prince Hall Grand Lodge," and such Lodges as acknowledge its jurisdiction, I have to say that my understanding on the subject is this:

I suppose it to be true that on the 20th day of September, 1784, a Charter for a Masters' Lodge was granted to Prince Hall and others, under the authority of the Grand Lodge of England, and that the Lodge then chartered bore the name of "African Lodge, No. 459," and was located at Boston. If any other Charter was ever granted, at any other time, by the Grand Lodge of England, or any other Grand Lodge, to the colored persons of that city, it has never come to my knowledge.

I suppose it to be also true that African Lodge, No. 459, did not continue its connection for many years with the Grand Lodge of England, and that its registration was stricken from the rolls of that Grand more than fifty years ago.

I suppose it further to be true that this Lodge, No. 459, and all others which have originated from it, have always held themselves aloof, and have always refused to acknowledge any allegiance to the Grand Lodge of the Commonwealth of Massachusetts.

I also suppose it to be true that, on the 18th day of June, 1827, this same Lodge, No. 459, issued a Declaration, and had it published in some of the Boston papers, signed by John T. Hilton, Thomas Dalton, Lewis York, jr., and J. H. Purron (claiming to be Master, Wardens, and Secretary thereof), which Declaration contained the following language: "We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary, or governed by any Lodge than that of our own."

And I still further suppose it to be true that, in the month of July, 1845, R.W. Charles W. Moore, the Grand Secretary of the Grand Lodge of Massachusetts, had a personal interview with Mr. Hilton, then Master of this said Lodge, No. 459, in which interview Mr. Hilton said, that they (the members of said Lodge) were "entirely independent of all white Bodies, asked no favors of them, and would have nothing to do with them; nor would they admit a white Mason, if he should present himself as a visitor."

All these things are of record, and cannot, I think, be denied in any quarter. From them I form the following opinions:

First. Even if a Charter for a subordinate Lodge, to be located within the United States, could be lawfully granted by the Grand Lodge of England, after the close of the American Lodges, its vitality would necessarily expire when the grantor substantially revoked the grant by striking it from its records, and thus disavowing all connection with the grantee.

Second. That the mere retention of a Charter, after its legal revocation, cannot preserve or retain any right, power, or authority in the original grantees or their successors, where the right to revoke is reserved, as it always is in all Grand Lodges, in the grantor.

Third. Even if African Lodge, No. 459, had a lawful Masonic existence June 18, 1827, the Declaration of that date was both un-Masonic and revolutionary, and placed that Body as effectually beyond recognition by either the Grand Lodge of Massachusetts or any other Grand Lodge in the United States, as was the French Lodge of Virginia, or the German Lodges of New York.

Fourth. Had African Lodge, No. 459, been in all things a lawful Lodge, after the Declaration of its first officer, of July, 1845, that "It would not admit a white Mason if he should present himself as a visitor," it would have been both humiliating and degrading to have allowed the doors of the white Lodges to stand open for a reciprocity of courtesies which were thus gratuitously and roughly declared inadmissible, in advance of any request, offer, or wish to establish them.

I have the highest Masonic authority in Massachusetts for denying "the brethren" of the Lodge in question "all visit the Lodges," so far as the Lodges of Massachusetts are concerned. A Past Grand Master of the Lodge of the Commonwealth, writing at Boston, in 1848, says: "There are no Lodges of colored Masons in this city or any other part of the United States that are recognized and acknowledged by the Grand Lodge of Massachusetts, or to our knowledge, by any other regularly-constituted Grand Lodge in this country. It (the African Lodge) was never recognized by the Grand Lodge of this State, nor has there been any Masonic intercourse between the two Bodies."

The same Brother, writing at the same place, in 1846, says, in referring to that Lodge: "Applications have several times been made by its members for admission to our Lodges, but they have generally, if not always, been refused." Again he says, "That the course of our Grand Lodge in reference to African Lodge is not the result of prejudice, it is only necessary for me to say that

within the last month, a colored Brother from England has visited, and been kindly received in one of our city Lodges."

I believe I am correct in stating that the two following propositions are recognized as sound Masonic law in this country:

First. That no Grand Lodge of any State can regularly recognize a subordinate Lodge existing in another State, or its members, until such subordinate Lodge is recognized by the Grand Lodge of the State in which it exists.

Second. That no Grand Lodge, either in these United States, or any other country, can legally establish a subordinate Lodge in any other State where a regularly-constituted Grand Lodge exists.

From these views you will readily perceive why the Masonry of the United States does not and cannot either recognize "Prince Hall Grand Lodge," or its subordinates, or their members, as regular. To our understanding, the whole of these organizations are irregular and un-Masonic, and exist adverse to Masonic regulations and law. If, as Mr. Rock asserts, members of these Bodies are admitted to "visit Lodges in England and all parts of the world," that admission probably arises from the fact that the history and Masonic positions of these Bodies are not so well understood elsewhere as they are in the United States.

Mr. Rock expresses an inclination to "give the Grand Master of Vermont more light" on this subject. As he signed himself "Corresponding Secretary of Prince Hall Grand Lodge," I suppose him to possess all the "light" which the subject has in it; and whatever that light may be able to reflect upon me of the truth of the past or the present, will always receive the respectful attention it may deserve from

Your Humble Serv't,

PHILIP C. TUCKER,

Grand Master of the Grand Lodge of Vermont.

Communication from the Grand Secretary of the United Grand Lodge of England

FREEMASONS' HALL, LONDON, W. C.,

May 5, 1870.

WILLIAM SEWALL GARDNER, Esq., Most Worshipful Grand Master of Massachusetts.

M. W. SIR AND BROTHER: I would have replied earlier to your esteemed letter of the 12th March, had not the information you required necessitated a longer search than could be prosecuted at the moment. I regret that I can afford so little information, as our records, excepting as to the proceedings of our own Grand Lodge, were not kept in the accurate manner as is now the general practice.

As you are already aware, the Warrant for the African Lodge was granted in 1784, and was numbered 459; but the fee for the Warrant, £4 4s., does not appear in our Grand Lodge accounts until the 4th April, 1787. The following remittances were received for the Charity Fund from the African Lodge, viz.:

November 25, 1789	£2 2s. 11d.
April 18, 1792	1 1 0
November 27, 1793	1 5 6
November 22, 1797	1 5 0

In 1793 its number was altered to 370, and continued so numbered in our Calendar until 1812, when, on the re-numbering consequent on the union of the two Grand Lodges, the African Lodge was omitted.

I send you enclosed a *verbatim* copy of all the documents I can discover relating to the Lodge; but the petition for the Lodge is not forthcoming. Should any other documents present themselves, which is somewhat unlikely, I will send you copies, and have the honor to remain, M. W. Sir and Brother,

Yours fraternally,

JOHN HERVEY,

Grand Secretary.

Copies referred to in the above letter:

RIGHT WORSHIPFUL SIR: We now send you an account of the Lodges proceeding since we sent our last, which was in August last, together with ten dollars for the Fund of the Grand Charity, by Captain Scot, which he saith he hath delivered to the Grand Secretary, but he hath no receipt with him for the money. We have initiated into the Lodge this year Samovel Began, a black man, and the Reverend Mr. John Merrand, a black Minister from home, but last from Beech Town in Nova Scotia. We shall make a colletchen on St. John's Day next, which we shall send by the first carefull hand; the Lodge in general behaves veriwel in there Station, so that there no just complantes made against them. I hope I may allways have the plesevr of sending a good account of the African Lodge. After whicheing all Happyness to our Royal Grand Master, and all the Officers and Members of the Grand Lodge, I beg leve to subscribe myself your most obedient humble servant and Brother,

BOSTON, June 4, 1789.

PRINCE HALL.

BOSTON, November 9, 1879.

To the Most Worshipful WILLIAM WHITE, Esq., G. S.

DEAR SIR: These comes to acquaint you that we have sent sundrey letters to our Right Worshipful Rowland Holt, Esq., and to your Worship according to my order in the Charter; and with those we sent you datted August 2, 1788, we sent Ten Dollars for the Grand Charity but have not had a anser wether you had received them or not, and the Lodge is uneasey with me on that account, as I paid the money to Mr. Bengmen Greene, Jun., one of Captain James Scotts Merchants, and received his recepte for the money to be sent to him with the Letters for you, as I did not now were to derecte them to you, and if you receved them that must be the Reson; therefore, Sir, be so good when you send an ansear to this you would send me some word were to direct them, that you may have them, which we hope will be by the Berrer hereof. I have sent you a sermon, preached on St. Johns Day by our Brother John Marrant, for our

Grand Master, and another for you, which I hope you will receive. Our Brother Sanderson is Dead. All the rest of our Br are in health. So no at present. But must beg leave to subscribe myself your vere humble servant and Br.,

PRINCE HALL.

To the Right Worshipful, the Grand Master, Wardens, and Members of the Grand Lodge of England.

We your petitioners, Samuel H. Moody, Peter Howard, Abraham C. Derendemed, John I. Hilton, James Jackson, Zadock Low, Samuel G. Gardner, Richard Potter, Lewis Walker, and other Companions Who have been regularly Exalted to the Sublime Degree of Royal Arch Masons.

Our worthy and well beloved Brethren Prince Hall, Boston Smith, Thomas Sanderson, and several Brethren having obtained a Warrant from your Honourable Body, on September 29, 1784, A. D., A. L. 5784, when, under the Government of Thomas Howard, Earl of Effingham, Lord Howard, &c., &c., &c., acting Grand Master Under the authority of His Royal Highness Henry Frederick, Duke of Cumberland, Grand Master of the Most Ancient and Honourable Society of Free and Accepted Masons.

This Warrant allowing us to confer but the three Degrees, and Finding it injurious for the benefit of our Body by having no legal authority to confer the other four degrees. And understanding that the seven degrees is given under the Warrants from the Grand Lodge, we, therefore, humbly solicit the Renewal of our Charter to ourtherise us Legally to confer the same as we are now getting in a flourishing condition. It is with regret we communicated to you that, from the Decease of our Well Beloved Brethren who obtain'd the Warrant we have not been able for several years to transmit Monies and hold a regular Communication; but, as we are now permanently established to work conformable to our Warrant and Book of Constitutions. We will send the Monies as far as circumstances will admit, together with the money, for a new Warrant. Should your Honourable Body think us worthy to receive the same. We remain, Right Worshipful and Most Worshipful Brethren,

With all Due Respect, Yours fraternally,
(Signed) SAMUEL H. MOODY, *W. M.*,
PETER HOWARD, *S. W.*,
C. A. DERANDAMIE, *J. W.*

Given under our hands at Boston, in the year of our Lord 1824, January 5th (5824).

WILLIAM J. CHAMPNEY,
Secretary.

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